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BIOGRAPHY.

We are persuaded, that we shall at once please and instruct every class of our readers, by occupying our Biographical Department for the present month, with the following extracts from "*The Christian's Magazine*," a work published once in three months, in the city of New York, by Rev. Dr. MASON. The "Remarks on the accounts of the death of David Hume, and Dr Finley," are from the pen of this able editor.

Our object in introducing these extracts into our magazine is two-fold; first, to benefit our readers; secondly, to make them acquainted with a periodical work, edited with peculiar ability, and which does honor to our country, and to recommend it to their attention and patronage. *Editors.*

A CONTRAST BETWEEN THE DEATH OF A DEIST AND THE DEATH OF A CHRISTIAN: BEING A SUCCINCT ACCOUNT OF THAT CELEBRATED INFIDEL, DAVID HUME, ESQ.; AND OF THAT EXCELLENT MINISTER OF THE GOSPEL, SAMUEL FINLEY, D.D. IN THEIR LAST MOMENTS.

Letter from Adam Smith, L. L. D. to William Strahan, Esq. giving some account of Mr. Hume during his last sickness.

Kirkaldy, Fife-Shire, Nov. 9, 1776.

DEAR SIR,

IT is with a real, though a very melancholy pleasure that I sit down to give you some account of the behavior of our late excellent friend, Mr. Hume, during his last illness. Though, in his own judgment, his disease was mortal and incurable, yet he allowed himself to be prevailed upon, by the intreaty of his friends, to try what might be the effects of a long journey. A few days before he set out, he wrote that account of his own life, which, together with his other papers, he left to your care. My

account, therefore, shall begin where his ends.

He set out for London towards the end of April, and at Morpeth met with Mr. John Home and myself, who had both come down from London on purpose to see him, expecting to have found him at Edinburgh. Mr. Home returned with him, and attended him during the whole of his stay in England, with that care and attention which might be expected from a temper so perfectly friendly and affectionate. As I had written to my mother that she might expect me in Scotland, I was under the necessity of

continuing my journey. His disease seemed to yield to exercise and change of air; and when he arrived in London, he was apparently in much better health than when he left Edinburgh. He was advised to go to Bath to drink the waters, which appeared for some time to have so good an effect upon him, that even he himself began to entertain, what he was not apt to do, a better opinion of his own health. His symptoms, however, soon returned with their usual violence; and from that moment he gave up all thoughts of recovery, but submitted with the utmost cheerfulness, and the most perfect complacency and resignation. Upon his return to Edinburgh, though he found himself much weaker, yet his cheerfulness never abated, and he continued to divert himself, as usual, with correcting his own works for a new edition, with reading books of amusement, with the conversation of his friends; and, sometimes in the evening, with a party at his favorite game of whist. His cheerfulness was so great, and his conversation and amusements run so much in their usual strain, that, notwithstanding all bad symptoms, many people could not believe he was dying. "I shall tell your friend, colonel Edmonstone," said Doctor Dundas to him one day, "that I left you much better, and in a fair way of recovery." "Doctor," said he, "as I believe you would not choose to tell any thing but the truth, you had better tell him, that I am dying as fast as my enemies, if I have any, could wish, and as easily and cheerfully as my best friends could desire."

Colonel Edmonstone soon after came to see him, and take leave of him; and on his way home, he could not forbear writing him a letter, bidding him once more an eternal adieu, and applying to him, as to a dying man, the beautiful French verses, in which the abbé Chaulieu, in expectation of his own death, laments his approaching separation from his friend, the marquis de la Fare.

Mr. Hume's magnanimity and firmness were such, that his most affectionate friends knew, that they hazarded nothing in talking or writing to him as to a dying man, and that so far from being hurt by this frankness, he was rather pleased and flattered by it. I happened to come into his room while he was reading this letter, which he had just received, and which he immediately showed me. I told him, that though I was sensible how very much he was weakened, and that appearances were in many respects very bad, yet his cheerfulness was still so great, the spirit of life seemed to be still so very strong in him, that I could not help entertaining some faint hopes. He answered, "Your hopes are groundless. An habitual diarrhœa of more than a year's standing, would be a very bad disease at any age: at my age it is a mortal one. When I lie down in the evening, I feel myself weaker than when I rose in the morning; and when I rise in the morning, I feel myself weaker than when I lay down in the evening. I am sensible, besides, that some of my vital parts are affected, so that I must soon die." "Well," said I, "if it must be so, you have at least the

satisfaction of leaving all your friends, your brother's family in particular, in great prosperity." He said that he felt that satisfaction so sensibly, that when he was reading a few days before, Lucian's Dialogues of the Dead, among all the excuses which are alleged to Charon for not entering readily into his boat, he could not find one that fitted him; he had no house to finish, he had no daughter to provide for, he had no enemies upon whom he wished to revenge himself. "I could not well imagine," said he, "what excuse I could make to Charon in order to obtain a little delay. I have done every thing of consequence which I ever meant to do; and I could at no time expect to leave my relations and friends in a better situation than that in which I am now likely to leave them: I, therefore, have all reason to die contented." He then diverted himself with inventing several jocular excuses which he supposed he might make to Charon, and with imagining the very surly answers which it might suit the character of Charon to return to them. "Upon further consideration," said he, "I thought I might say to him, Good Charon, I have been correcting my works for a new edition. Allow me a little time that I may see how the public receives the alterations." But Charon would answer, "When you have seen the effect of these, you will be for making other alterations; there will be no end of such excuses; so, honest friend, please step into the boat." But I might still urge, "Have a little patience, good Charon; I have been endeavoring to open

the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfall of some of the prevailing systems of superstition." But Charon would then lose all temper and decency. "You loitering rogue, that will not happen these many hundred years; do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy, loitering rogue."

But, though Mr. Hume always talked of his approaching dissolution with great cheerfulness, he never affected to make any parade of his magnanimity. He never mentioned the subject but when the conversation naturally led to it, and dwelt no longer upon it than the conversation happened to require: it was a subject, indeed, which occurred pretty frequently, in consequence of the inquiries which his friends, who came to see him, naturally made concerning the state of his health. The conversation which I mentioned above, and which passed on Thursday, the 8th of August, was the last, except one, that I ever had with him. He had now become so very weak, that the company of his most intimate friends fatigued him; for his cheerfulness was still so great, his complaisance and social disposition were still so entire, that when any friend was with him, he could not help talking more, and with greater exertion, than suited the weakness of his body. At his own desire, therefore, I agreed to leave Edinburgh, where I was staying partly upon his account, and returned to my mother's house here, at Kirkaldy, upon condition that he would send for

me whenever he wished so see me; the physician who saw him most frequently, Dr. Black, undertaking in the mean time, to write me occasionally an account of the state of his health. On the 22d of August, the doctor wrote me the following letter:

"Since my last, Mr. Hume has passed his time pretty easily, but is much weaker. He sits up, goes down stairs once a day, and amuses himself with reading, but seldom sees any body. He finds that even the conversation of his most intimate friends fatigues and oppresses him; and it is happy that he does not need it, for he is quite free from anxiety, impatience, or low spirits; and passes his time very well with the assistance of amusing books."

I received the day after, a letter from Mr. Hume, myself, of which the following is an extract:

"Edinburgh, 23d August, 1776.

"MY DEAREST FRIEND,

"I am obliged to make use of my nephew's hand in writing to you, as I do not rise to-day - -

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I go very fast to decline, and last night had a small fever, which I hoped might put a quicker period to this tedious illness, but unluckily it has, in a great measure gone off. I cannot submit to your coming over here on my account, as it is possible for me to see you so small a part of the day; but Dr. Black can better inform you concerning the degree of strength which may from time to time remain with me. Adieu, &c."

Three days after I received the following letter from Dr. Black:

"Edinburgh, Monday, Aug. 26, 1776.

"DEAR SIR,

"Yesterday, about four o'clock, afternoon, Mr. Hume expired. The near approach of his death became evident in the night between Thursday and Friday, when his disease became excessive, and soon weakened him so much, that he could no longer rise out of his bed. He continued to the last perfectly sensible, and free from much pain or feelings of distress. He never dropped the smallest expression of impatience; but when he had occasion to speak to the people about him, always did it with affection and tenderness. I thought it improper to write to bring you over, especially as I heard that he dictated a letter to you, desiring you not to come. When he became very weak it cost him an effort to speak, and he died in such a happy composure of mind, that nothing could exceed it."

Thus died our most excellent, and never to be forgotten friend; concerning whose philosophical opinions men will, no doubt, judge variously, every one approving or condemning them, according as they happen to coincide or disagree with his own; but concerning whose character and conduct there can scarce be a difference of opinion. His temper, indeed, seemed to be more happily balanced, if I may be allowed such an expression, than that perhaps of any other man I have ever known. Even in the lowest state of his fortune, his great and necessary frugality never hindered him from exercising, upon proper occasions, acts both of charity and generosity. It was a frugality founded, not upon avarice, but upon the love of

independency. The extreme gentleness of his nature never weakened either the firmness of his mind, or the steadiness of his resolutions. His constant pleasantry was the genuine effusion of good nature and good humor, tempered with delicacy and modesty, and without even the slightest tincture of malignity, so frequently the disagreeable source of what is called wit in other men. It never was the meaning of his raillery to mortify; and therefore, far from offending, it seldom failed to please and delight, even those who were the objects of it. To his friends, who were frequently the objects of it, there was not perhaps any one of all his great and amiable qualities, which contributed more to endear his conversation. And that gaiety of temper, so agreeable in society, but which is often accompanied with frivolous and superficial qualities, was, in him, certainly attended with the most severe application, the most extensive learning, the greatest depth of thought, and a capacity in every respect the most comprehensive. Upon the whole, I have always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will permit.

I ever am, dear Sir, most affectionately yours,

ADAM SMITH.

*Some of the last choice words of Dr. SAMUEL FINLEY, President of the College of New-Jersey.**

FRIDAY, July 11, 1766, the

* These last words of Dr. Finley were published in connexion with

Rev. Mr. Richard Treat came to visit the Doctor, who desired that he would pray by him. Being asked what he should pray for; he answered, "Beseech God that he would be pleased to let me feel, just as I did at that time when I first closed with Christ, at which time I could scarce contain myself out of heaven."

Dr. S. acquainted him that he could live but a few days longer; at which he lifted up his eyes with much composure, saying, "Then welcome Lord Jesus." He declared himself under the greatest obligations to the Doctor for his kind and diligent attendance during his illness, and said, "I owe a large catalogue of debts to my friends, which will never be charged to my account; God will discharge them for me."

July 13th, Lord's-day noon. Dr. C. came to his bed-side, and told him there appeared a very visible alteration in his countenance, by which he judged death was not far off. He raised himself upon his pillow, and broke out, "Then may the Lord bring me near to himself—I have waited with a *Canaan hunger* for the promised land—I have often wondered that God suffered me to live—I have wondered more that ever he called me to be a minister of his word. He has often afforded me much strength, and though I have abused it, he has returned in mercy. Oh! how sweet are the promises of God! Oh! that I could see him

the life of this excellent man, in the *Panoplist*, vol. I. p. 283. The reader will readily perceive the propriety of repeating them for the purpose for which they are here introduced.

as I have seen him heretofore in his sanctuary ! Although I have earnestly desired death as the hireling pants for the evening shade, yet will I wait my appointed time. I have struggled with principalities and powers, and have been brought almost to despair—Lord, let it suffice.”

He now closed his eyes, and fervently prayed that God would show him his glory before he departed hence—that he would enable him to endure patiently to the end—and, particularly, that he might be kept from dishonoring the ministry. He resumed his discourse, saying, “I can truly say that I have loved the service of God—I know not in what language to speak of my own unworthiness ; I have been undutiful : I have honestly endeavored to act for God, but with much weakness and corruption.” Here he lay down, and spoke as follows : “A christian’s death is the best part of his existence. The Lord has made provision for the whole way, provision for the soul and for the body. Oh ! that I could recollect Sabbath blessings ! The Lord has given me many souls as a crown of my rejoicing. Blessed be God, eternal rest is at hand ; eternity is long enough to enjoy my God. This has animated me in my severest studies. I was ashamed to take rest here. Oh ! that I could be filled with the fulness of God ! that fulness which fills heaven.”

One asked him, if it was in his choice either to live or die, which he would prefer ? He replied, “To die. Though I cannot but say I feel the same difficulty with St. Paul. But should God by a miracle prolong my life, I will

still continue to serve him : his service has ever been sweet to me. I have loved it much. I have tried my master’s yoke, and will never shrink my neck from it. His yoke is easy, and his burden light.”

“You are more cheerful, Sir,” said one of the company. “Yes, I rise or fall as eternal rest appears nearer or further off.”

It being observed to him, that he always used that expression ‘*Dear Lord*’ in his prayers ; he answered, “Oh ! he is very dear, very precious indeed ! How pretty for a minister to die upon the Sabbath ! I expect to spend the remaining part of this Sabbath in heaven.”

One said, “You will soon be joined to a blessed society ; you will for ever converse with Abraham, Isaac, and Jacob, with the spirits of just men made perfect, with old friends, and many old-fashioned people.” “Yes, Sir,” he replied, with a smile, “but they are a most polite people now.”

He frequently expressed great gratitude to his friends around him, but very particularly to the kind family he was in ; and said, “May the Lord repay you for your tenderness of me ; may he bless you abundantly, not only with temporal but spiritual blessings.” Addressing himself to all that were present, he said, “Oh ! that each of you may experience what, blessed be God, I do, when ye come to die ! May you have the pleasure of reflecting in a dying hour, that with *faith and patience, zeal and sincerity*, you have endeavoured to serve the Lord ; that each of you may be impressed, as I have been, with God’s word, looking

upon it as substantial, and not only fearing, but unwilling to offend against it."

To a person about to return to Princeton, he said, "Give my love to the people of Princeton; tell them I am going to die, and that I am not afraid of death." He would sometimes cry out, "The Lord Jesus take care of his cause in the world."

Monday, 14th. Waking this morning, "Oh! what a disappointment have I met with; I expected this morning to have been in heaven." His great weakness prevented his much speaking to-day: what few words he uttered, breathed the language of triumph.

Tuesday, 15th. With a pleasing smile and a strong voice he cried out, "Oh! I shall triumph over every foe! The Lord hath given me the victory! I exult, I triumph. Oh! that I could see untainted purity! Now I know that it is impossible that faith should not triumph over earth and hell; I think I have nothing to do now but to die. Perhaps I have; Lord show me my task."

After expressing some fears that he did not endeavour to preserve his remaining life; through eagerness to depart; and being told he did nothing inconsistent with self-preservation, he said, "Lord Jesus, into thine hands I commit my spirit. *I do it with confidence, I do it with full assurance.* I know that thou wilt keep that which I have committed unto thee. I have been dreaming too fast of the time of my departure. I find it does not come; but the Lord is faithful, and will not tarry beyond his appointed time."

When one who attended him

told him his pulse grew weaker, he expressed with pleasure, That it was well. He often would put forth his hand to his physicians, and ask them how his pulse beat; and would rejoice when he was told it was fluttering or irregular.

In the afternoon the Rev. Mr. Spencer came to see him, and said, "I am come, dear Sir, to hear you confirm by facts the gospel you have preached. Pray how do you feel?" The Doctor replied, "Full of triumph. I triumph through Christ. Nothing clips my wings but the thoughts of my dissolution being prolonged. Oh! that it was to-night. My very soul thirsts for eternal rest." Mr. Spencer asked him, what he saw in eternity to excite such vehement desires in his soul? He replied, "I see a God of love and goodness—I see the fulness of my Mediator—I see the love of Jesus. Oh! to be dissolved; to be with him! I long to be clothed with the complete righteousness of Christ, not only imputed but inherent." He desired Mr. Spencer to pray before they parted. "Pray that God would preserve me from evil—that he would keep me from dishonoring his great name in this critical hour; and support me in my passage *through the valley of the shadow of death.*"

He spent the remaining part of the day, in bidding farewell to, and blessing his friends; and exhorting such of his children as were with him. He would frequently cry out, "Why move the tardy hours so slow?"

July 16th, his speech failed him. He made many efforts to speak, but seldom so distinct as

to be understood. Mr. Roberdeau desired him to give some token whereby his friends might know whether he still continued to triumph. He lifted up his hands and said, "Yes." This afternoon he uttered several sentences, but little could be collected from them.

Some of his very last words concerning himself were, "After one or two more engagements the conflict will be over." About nine o'clock he fell into a sound sleep, and appeared much freer from pain than for several days before. He continued to sleep without moving in the least till one o'clock; when he expired without a sigh or a groan, or any kind of motion, sufficient to alarm his wife, and those friends who were about his bed. During his whole sickness, he was never heard to utter one repining word. He was at times tortured with the most excruciating pains; yet he expressed in all his behavior an entire resignation to the divine will. In all his affecting farewells to his relations and friends, he was never seen to shed a tear, or show the least mark of sorrow. He often checked his affectionate wife when she was weeping; and he expressed his unshaken confidence in the promises of his God, whenever he spoke of his dear children.

His truly polite behavior continued to the last, and manifested itself whenever he called for a drop of drink to wet his lips. Every one around him was treated with that same sweetness and ease that were so peculiar and natural to him. In fine, he was a most striking example of that *faith* which kindles love in the heart, and produces the sweet

fruits of meekness, gentleness, patience, and every christian grace and virtue.

Remarks on the accounts of the death of David Hume, Esq. and Samuel Finley, D. D.

THE common sense and feelings of mankind, have always taught them to consider death as a most awful and interesting event. If it were nothing more than a separation from all that we love in this world; the dissolution of our bodies; and the termination of our present mode of existence, there would be sufficient reason for approaching it with tender and solemn reflection. But when we add those anticipations of which very few, if any, can wholly divest themselves; that scene of "untried being," which lies before us; and especially *that* eternity which the christian revelation unfolds, death becomes an object of unutterable moment; and every sober thought of it bears upon the heart with a weight of solicitude which it is not in the power of unaided reason to remove. The mere *possibility* of our living hereafter, is enough to engage the attention of a wise man: the *probability* of it is too grave and affecting to leave an excuse for indifference; and the *certainty* with which the scriptures speak of it, as of an immortality of blessedness or of woe, allows to light and ludicrous speculations concerning it, no other character than that of the insanity of wickedness.

When that hour draws nigh which shall close the business of life, and summon the spirit to the bar of "God who gave

it," all the motives to deception cease; and those false reasonings which blind the judgment, are dissipated. It is the hour of truth, and of sincerity. Such, at least, is the *general* fact, which cannot be invalidated by the concession that, in some instances, men have been found to cherish their infatuation, and practise their knavery to the very last. Their number in places which enjoy the pure gospel, the only ones in our present view, is too small to make any perceptible difference in the amount; or to disparage that respectful credence with which the rustic and the sage listen to the testimony of a dying bed.

By this testimony, the "gospel of the grace of God," has obtained, among every people and in every age, such strong confirmation, and has carried into the human conscience, such irresistible appeals for its truth, its power, and its glorious excellency, that its enemies have labored with all their might, to discredit these triumphs. They have attacked the principle upon which the testimony of a dying believer rests. They have said that the mind, being necessarily enfeebled by the ravages of mortal disease upon the body, is not a competent judge of its own operations—that the looks, the tears, the whole conduct of surrounding friends, excite artificial emotions in the dying—that superstition has a prodigious ascendancy over their imagination—that their joyful impressions of heaven, are the mere reveries of a disturbed brain; that their serenity, their steady hope, their placid faith, are only the natural consequence of long habit, which

never operates more freely than when the faculty of reflection is impaired—All this, and more like this, do unhappy mortals who take, or pretend to take, pleasure in putting an extinguisher upon the light of life, detail with an air of superiority, as if they had fallen upon a discovery which merits the plaudits of the world. But were it even so—were the christian victory over death only a dream, it is a dream so sweet and blessed, that with the scourger of lord Bolingbroke's philosophy, I should "account that man a villain that awoke me—awoke me to truth and misery."* But I am not going to discuss this question. The poor infidel does not believe himself, and why should others believe him? With one breath he endeavors to cry down the argument to be derived in favor of their religion, from the peaceful death of christians; and with the next to enlist it in his own service. He omits no opportunity of celebrating the intrepidity or composure displayed by sceptical brethren in their last moments. Let the letter of Dr. Adam Smith, concerning the death of *David Hume*, Esq. reprinted in the foregoing pages, be a proof. Every sentence betrays his anxiety to set off his friend to the best advantage. The dullest observer cannot but perceive his design to compare Mr. Hume dying an infidel, with a christian dying in the faith of Jesus. Let us draw out, at length, that comparison which he has only insinuated; and that

* Hunter's View of the philosophical character and writings of Lord Viscount Bolingbroke.

the effect may be more decisive let us remember, that the whole annals of unbelief do not furnish a more favorable example than he has selected. Mr. *Hume* was a man of undisputed genius. His versatile talent, his intense application, his large acquirements, and his uncommon acuteness, place him, perhaps, at the head of those enemies of revelation who attempt to *reason*; as *Voltaire* stands without a rival among those who only *scoff*. He had, besides, what rarely belongs to the ascertained infidel, a good moral reputation. We mean that he was not addicted to lewdness, to drunkenness, to knavery, to profane swearing,* or any of

* On further recollection, we are compelled to deduct from Mr. *Hume's* morality, his freedom from profane swearing. For, in an account of the life and writings of the *Rev. Dr. Robertson*, the great historian, drawn up by professor *Dugald Stewart*, there is a letter from Mr. *Hume* to the Doctor, in which he descends to the coarse and vulgar profanity of the ale-house, and the main-deck. To ask his *reverend* correspondent, the principal of the University of Edinburgh; the ecclesiastical premier of the church of Scotland, "What *the devil* he had to do with that old fashioned, dangling word, *wherewith?*" and to tell him, "I will see you d—d sooner," viz. than "swallow your *hath*"*—are such gross violations of decency, that unless Mr. *Hume* had been *accustomed* to adorn his speech with similar expletives, they never could have found their way into a familiar letter; much less into a letter designed for the eye of a man to whom, considering his *profession* only, they were a direct insult. We do not wonder that Mr. *Stewart* should "hesitate about the

those grosser vices which are the natural and ordinary companions of enmity to the gospel. For otherwise, as he labored to unsettle all fixed principles of belief; to overturn the whole system of moral obligation; to obliterate a sense of God's authority from the conscience; and positively to inculcate the innocence of the greatest crimes, he must be accounted one of the most flagitiously immoral men that ever lived.

His panegyrist, too, was a man of superior parts and profound erudition. The name of *Adam Smith* will always rank

propriety of subjecting to the criticisms of the world so careless an effusion." But, knowing as we do, the urbanity of that gentleman's manners, the elegance of his mind, and his high sense of decorum, we much wonder that his hesitation had not a different issue. We fear that all men of sobriety, we are sure that all men of religion, will refuse to accept Mr. *Hume's* "gaiety and affection," as an apology for his vileness; or to let it pass off under the mask of "playful and good-natured irony." If a philosopher's "affection" must vent itself in ribaldry; if he cannot be "playful and good-natured," without plundering the waterman and scavenger of their appropriate phraseology, we own, that his conversation has no attractions for us. Such a "glimpse" as this letter affords, of the "writer and his correspondent in the habits of private intercourse," is far from "suggesting not unpleasant pictures of the hours which they borrowed from business and study." But the most melancholy reflection is, that such intimacies and correspondences furnish an index of Dr. *Robertson's* own character. The infidels never allowed that he had any thing of the christian minister but his canonicals and his sermons. With these exceptions they claimed him as their own, and their claim appears to have been too well founded.

* *An Account of the Life and Writings of William Robertson, D. D. prefixed to his works, p. 80, 81.*

high in the republic of letters; and will never be pronounced, but with respect, by the political economist. Mr. *Hume* can have lost nothing; has possibly gained much, by the pen of his friend. Taking him, therefore, as the letter to Mr. *Strahan* represents him, let us contrast him with that servant of the Lord Jesus Christ, Dr. *Samuel Finley*.

Whatever be a man's opinions, one of his most rational occupations in the prospect of leaving the world, is to look back upon the manner in which he has passed through it: to compare his duties with his conduct, and to inquire how far he deserves the approbation or the reproach of his own conscience. With a christian this admits not of dispute. Nor will it be disputed by a deist, who professes his faith in the being and providence of God, and a state of rewards and punishments hereafter, proportioned to the degree of crime or of virtue here. To such a one it is, upon his own principles, a question of unspeakable importance, whether he shall commence his future existence with hopes of happiness, or with fears of misery? especially as he relies much upon the efficacy of penitence and prayer, in procuring forgiveness of his faults, indulgence to his infirmities, and a general mitigation of whatever is unfavorable. Nay, the mortal deist, or the atheist himself, for they are not worth the trouble of a distinction, ought, for their own sakes in this life, to be so employed. If, with the rejection of all religious constraint, they have not also uprooted every affection of their nature, nothing could afford them more grati-

fication in the evening of their days, than the consciousness of their having contributed something to the mass of human comfort. In short, whether we argue upon christian, or unchristian grounds, it can be the interest of none but the worthless and the malignant, to shut their eyes upon their own history, and sink down in death, as a bullock drops under the knife of his executioner.

Yet strange as it may appear, and inconsistent as it certainly is with his high pretensions, there are few things so rare as a dying infidel taking a deliberate retrospect of life. We say a *deliberate retrospect*; for it is undeniable, that on many of those who, like the apostate Julian, waged implacable war with the *Galilean*, conscience recovering from its slumbers, has, at the hour of death or the apprehension of it, forced an unwilling and tormenting recollection of their deeds. The point of honor in their philosophy seems to be, and their utmost attainment is, to keep completely out of view, both the past and the future. This was evidently the case with Mr. *Hume*. Read over again Dr. Smith's letter to Mr. *Strahan*, and you will not find a syllable from which you could gather that there is an hereafter, a providence, or a God—not a sentence to indicate that Mr. *Hume* believed he had ever committed a sin; or was, in any respect, an accountable being.

Turn now away from the philosopher, and hear what a believer in the Lord Jesus Christ has to say. Melting into gratitude for that mercy which he had received from his heavenly

father, he goes back to the commencement of his christian course, and desires his friend to pray that God "would be pleased to let him feel just as he did at that time when he first closed with Christ," and the rapture of his soul came near to the blessedness of heaven. With deep humility he owns his sinfulness: not a whisper of extenuation or apology does he utter—"I know not in what language to speak of my own unworthiness—I have been undutiful." But with great tenderness, as in the presence of the Omniscient, he attests his satisfaction with time spent in his christian duties and enjoyments. "I can truly say that I have loved the service of God—I have honestly endeavored to act for God, but with much weakness and corruption—I have tried my master's yoke, and will never shrink my neck from it." That he had been useful to others, and instrumental in their salvation, was to him a source of pure and elevated joy. "The Lord has given me many souls as a crown of my rejoicing."

What think you, now, reader, of Mr. *Hume* and Dr. *Finley*, with regard to their retrospect of life? Who evinces most of the good and the virtuous man? Whose reflections, is it reasonable to conclude, were the most delightful? *His*, who let none of them escape his lips? or *his*, whose words were inadequate to express their abundance or their sweetness? No; the one had not delightful recollections to communicate. High happiness is never selfish. The overflowing heart pours off its exuberance into the bosom of a friend. And had Mr. H. had

any thing of this sort to impart, his companions and encomiasts would have shared in his pleasure, and would not have forgotten to tell the world of its luxury. Their silence was a sufficient comment.

Let us extend our comparison to a particular which, more than almost any thing else, touches the pride of philosophy: We mean the *dignity* displayed by the infidel and by the christian respectively.

Ask Dr. *Smith*. He will tell you that at the very time when he knew his dissolution was near, Mr. Hume continued to "divert himself as usual, with correcting his own works for a new edition; with reading books of amusement; with the conversation of his friends; and sometimes, in the evening, with a party at his favorite game of whist." Behold the dying occupation of a captain of infidelity! Of one who is eulogized "as approaching as nearly to the idea of a perfectly wise and virtuous man, as, perhaps, the nature of human frailty will admit"—his most serious employment is "diverting himself." Just about to yield up his last breath, and "diverting himself." *From* what? Let them answer who know that there are, apt to be troublesome visitors to the imagination and the conscience of one who has prostituted his powers to the purpose of spreading rebellion against the God who made him! "Diverting himself!" *With* what? With correcting his *own* works for a new edition! a considerable portion of which "works" is destined to prove that justice, mercy, faith, and all the circle of both the duties

and charities, are obligatory only because they are useful; and, by consequence, that their opposites shall be obligatory when they shall appear to be more useful—that the religion of the Lord Jesus, which has “brought life and immortality to light,” is an imposture—that adultery is a bagatelle; and suicide a virtue! *With* what? With reading books of amusement. The adventures of Don Quixote; the tales of the genii; a novel, a tragedy, a farce, a collection of sonnets; any thing but those sober and searching treatises which are fit for one who “considers his latter end.” *With* what? With the conversation of his friends; such as Dr. Smith, and Dr. Black, another famous infidel, who, as they had nothing inviting to discuss about futurity, and Mr. H. could not bear the fatigue of abstruse speculation, must have entertained him with all that jejune small talk which makes great wits look so very contemptible, when they have nothing to say. *With* what? With an evening party at his favorite game of whist! A card table! and all that nauseous gabble for which the card table is renowned! The question is to be decided, whether such stupendous faculties as had been lavished upon Mr. Hume, were to be blasted into annihilation; or expanded to the vision and fruition of the INFINITE GOOD; or converted into inlets of endless pain, despair, and horror? A question which might convulse the abyss, and move the thrones of heaven—and while the decision is preparing, preparing for him, Mr. H. sits down to a gaming board, with gambling companions, to be “di-

verted” with the chances of the cards, and the edifying conversation to which they give rise! Such is the *dignity* of this almost “perfectly wise and virtuous man”—Such a *philosopher’s* preparation for death!

Let us leave him at the card-table, and pay a second visit to Dr. Finley. From his gracious lips not a trifling word escapes. In his ardent soul, now ready to speed its flight to the spirits of the just, there is no room for “diversion,” for “correcting” compositions; for “books of amusement;” or for “games of whist.” The everlasting life of those around him—the spiritual prosperity of a congregation dear to him—the interests of his Redeemer among the nations—these, these are the themes which fill his thoughts and dwell upon his tongue. “Oh that each of you,” says he to the spectators of his pain, “may experience, what, blessed be God, I do, when ye come to die.”—“Give my love to the people of Princeton: tell them that I am going to die, and that I am not afraid of death. The Lord Jesus take care of his cause in the world.”

The manner in which Mr. H. and Dr. F. directly contemplated death, and the effects of death, presents another strong point of contrast. It is evident from the whole of Dr. Smith’s narrative, that the former confined, or wished to confine, his view to the mere *physical* event—to the bodily anguish which it might create, and its putting a period to earthly enjoyments. The whole of the philosopher’s “magnanimity” centers here. Allowing to his composure under these views of death, as much as can

reasonably be demanded, we do not perceive in it *all* that "magnanimity" which is perceived by Dr. S. Thousands who had no pretensions to philosophical pre-eminence, have been Mr. H.'s equals on this ground. If he had succeeded in persuading himself, as his writings tend to persuade others, that the spirit of man, like the spirit of a beast, "goeth downwards;" that when the breath should leave his body, there would be an end of Mr. Hume—that the only change would be to "turn a few ounces of blood into a different channel"—to vary the form of a cluster of corpuscles, or to scatter a bundle of perceptions up and down through that huge collection of impressions and ideas—that stupendous mass of *nothings*, of which his philosophy had sagaciously discovered the whole material and intellectual world to be composed—If *this* were all, we cannot discern in what his magnanimity consisted. It is chiefly as a *moral* event, that death is interesting—as an event which, instead of putting an end to our existence, only introduces us to a mode of existence as much more interesting than the present, as eternity is more interesting than time.

It is this view that chiefly engaged the attention of Dr. Finley. In common with others, he was to undergo the pains of dissolution. But he rested not in these. He fixed his eye upon that new form which all his relations to God, to holiness, to sin, and the inhabitants of the future world, were shortly to assume. The reader, we doubt not, perceives the immense disparity between these cases. Mr.

H. looks at death as it affects the affairs of this world. Dr. F. as it involves eternal issues. Mr. H. according to his own notions, had nothing to encounter but the struggles of nature; and nothing to lose but a few temporal enjoyments. Before Dr. F. was the tribunal of God, and the stake at hazard was an immortal soul. An error here is irretrievable; the very thought of its possibility is enough to shake every fibre of the frame; and proportionably precious and certain must be that religion which can assure the believer of his safety, and convey him with peacefulness and pleasure to his father's house.

This being the case, let us weigh the consolations of the philosopher against those of the christian.

Dr. Smith has made the most of them in behalf of the former; but a very little scrutiny will show that they are light and meagre indeed. "I am dying," they are the words of Mr. H. "as easily and cheerfully as my best friends could desire." "When he became very weak," says Dr. Black, "it cost him an effort to speak; and he died in such a happy composure of mind, that nothing could exceed it."

We are not without suspicion, that on the part of Mr. H. there is some affectation here; and on the part of his friends, some pretty high colouring. In the mouth of a christian, "composure," "cheerfulness," "complacency," "resignation," "happiness," in death, have an exquisite meaning. But what meaning *can* they have in the mouth of one, the very best of whose

expectations is the extinction of his being? Is there any "complacency" in the thought of perishing? any "happiness" in the dreary and dismal anticipation of being blotted out of life? It is a farce: It is a mockery of every human feeling; and every throbbing of the heart convicts it of a lie. But Mr. Hume expected a better state of existence—Nay, talk not of that. There is not, either in his own expressions, or those of his friends, the faintest allusion to futurity. That glorious light which shines through the grave upon the redeemed of the Lord, was the object of his derision. No comfort from this quarter. The accomplishment of his earthly wishes, and the prosperity of his near relatives, are the only reasons assigned for his cheerfulness. But these are insufficient. In thousands, and ten thousands, they have not availed to preclude the most alarming forebodings; and why should they do more for Mr. Hume?

In the next place, how shall we interpret his "resignation?" Resignation to what? To the divine will? O no! God was not in all his thoughts. But death was at hand, and he could not escape; he submitted to a stroke which it was impossible to avoid. And all that is said of his "composure," and "cheerfulness," and "resignation," and "complacency," when measured by the scale of truth, amounts to no more than a sottish unconcern set off with a fictitious gaiety. It is easy to work up a fine description; and it is often most fine, when most remote from the fact. Let any infidel between the poles produce, if

he can, a reason that shall satisfy a child, why one who has lived without God, should find "complacency" in death. Nothing but that "hope which maketh not ashamed," is a cause equal to such an effect. But "hope" beyond the grave, is a word which had no place in Mr. Hume's vocabulary, because the thing had no place in his soul. It is plain, however, that he

Felt his ruling passion strong in death.

Whatever his decay had weakened, his desire to see "the downfall of some of the prevailing systems of superstition," which, with Mr. Hume, meant neither more nor less than the destruction of christianity, in every modification retained its whole vigor. And thus, while venting his spite at the only "system" which ever could render death comfortable; he goes to Lucian's Dialogues, and edifies his friends with chattering nonsense about Charon and his boat! *O cæcas hominum mentes!* Nothing can be more blind and infatuated than the fanaticism of philosophy "falsely so called." With this puerile levity before our eyes; and this contemptible babbling sounding in our ears, we must listen to tales of Mr. Hume's magnanimity, complacency, and resignation!

From a barren exhibition of atheism, let us repair once more to the servant of God. In Dr. Finley, we see a man dying not only with cheerfulness, but with ecstasy. Of his friends, his wife, his children, he takes a *joyful* leave; committing all that he held most dear in this world, not to the uncertainties of earthly fortune, but to the "promises of

his God." Although his temporal circumstances were very moderate; although he *had* sons and daughters to provide for, and slender means of doing it, he felt not a moment's uneasiness—*Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in me*, was, in his estimation, a better security for their support, than any inheritance in lands or lucre. And as to death itself—who but one "filled with hopes full of immortality," could use such language as this,—“A christian's death is the best part of his existence”—“Blessed be God! eternal rest is at hand.”—“O I shall triumph over every foe,” (he meant sin, satan, death, the grave,) “the Lord hath given me the victory—I exult; I triumph! Now I know that it is *impossible* that faith should not triumph over earth and hell”—“Lord Jesus, into thy hands I commit my spirit; I do it with *confidence*; I do it with *full assurance*. I know that thou wilt keep that which I have committed unto thee.” We appeal to all the world, whether any thing like this, any thing that deserves so much as to be named in comparison, ever fell from the lips of an infidel? How poor, how mean, how miserable, does he look, when brought to the contrast! Let the reader review again the situation of Dr. Finley, ponder his words, and mark their spirit; and then let him go back to Mr. Hume's “diversion”—to his correcting his atheistical writings for a new edition—to his “books of amusement”—to his “game of whist”—to his insipid raillery about Charon and his boat!

Truly the infidels have cause to look big, and despise the followers of Jesus Christ! “Pray, sir,” said a young man to the late Dr. Black, in the presence of a juvenile company, at the Dr.'s own table, “Pray sir, how did Mr. Hume die?” “Mr. Hume,” answered the sceptical chymist, with an air of great significance, “Mr. Hume died, as he lived, a *philosopher*.” Dr. Black himself has aided Dr. Smith in telling us what the death of a *philosopher* is. It has taught us, if nothing before did, that the pathetic exclamation, “Let my soul be with the philosophers,” belongs to one who is a stranger to truth and happiness. If they resemble Mr. Hume, we will most devoutly exclaim, “Furthest from them is best.” Let *our* souls be with the christians! with the humble believers in that Jesus who is “the resurrection and the life.” Let them be with *Samuel Finley*; let them not be with *David Hume*!

We cannot close these strictures, without again reminding the reader, that no instance of composure in death is to be found more favorable to the infidel boast, than the instance of Mr. Hume. And yet, how jejune and forlorn does he appear, in comparison of Dr. Finley. The latter *longs* for his departure, “as the hireling pants for the evening shade;” and when it comes, he pours around him his kindly benedictions; his eye beams with celestial brilliancy; he shouts, Salvation! and is away to “the bosom of his Father and his God.”

But in the other all is blank. No joy sparkles in his eye: no

hope swells his bosom ; an unmeaning smile is on his countenance, and frigid ridicule dishonors his lips. Be it never forgotten, that *no infidels die in triumph* ! The utmost to which they pretend, is dying with calmness. Even this rarely happens ; and, the scripture being judge, it is a part of their accursedness. It imparts the deeper horror to the *surprise* of the eternal world. But, if you reverse the picture, and ask how many infidels close their career in anguish, in distraction, in a *fearful looking-for of judgment and fiery indignation which shall devour the ADVERSARIES* ? how endless is the train of wretches, how piercing their cry ! That arch blasphemer, *Voltaire*, left the world with hell anticipated : and we hear so frequently of his disciples “going to their own place” in a similar manner, that the dreadful narratives lose their effect by repetition. It was quite recently that a youth in the state of New-York, who had been debauched by the ribaldrous impiety of Paine, yielded up the ghost with dire imprecations on the hour when he first saw an infidel book, and on the murderer who first put it into his hand. But who ever heard of a dying man’s cursing the day in which he believed in Jesus ? While such an instance, we are bold to assert, never occurred, nothing is more common than the peaceful death of them who have “tasted that the Lord is

gracious.” They who see *practical* christianity in those retreats which the eye of a profane philosopher seldom penetrates, could easily fill a long record of dying beds softened with that bland submission, and cheered with that victorious hope, which threw so heavenly a lustre round the bed of Dr. Finley.

These things carry with them their own recommendation to the conscience which is not yet “seared as with a hot iron.” If our pages fall into the hands of the young, we affectionately entreat them to “remember their Creator in the days of *their youth* ;” “to make their calling and their election sure,” before they be “hardened by the deceitfulness of sin.” Rich are the tints of that beauty, and sweet the fragrance of those blossoms, on which, in the morning of life, the Lord our God sheds down the dews of his blessing. You would not wish to be associated with infidels in their death—shun the contagion of their principles while you are in spirits and in health. Your hearts cannot but sigh, “Let me die the death of the righteous, and let my last end be like his”—cast in then, your lot with him ; choose for your own God, the God of Samuel Finley ; and like him, you shall have “hope in your death ;” like him, you shall “be had in everlasting remembrance,” when “the memory of the wicked shall rot.”

RELIGIOUS COMMUNICATIONS.

ON THE ORIGINAL TEMPTATION AND FALL.

SCARCELY shall we find, in the whole inspired volume, a passage more solemn and affecting, more admonitory and instructive, than the first six verses of the third chapter of Genesis. This passage declares to us the origin of that universal depravity of our race, of which the sages of the pagan world have never been able to give any satisfactory account. It comprises the history of "that dreadful fall which brought death into the world, and all our woes." It carries us up to that awful event, which gave occasion for the introduction of the astonishing plan of redeeming mercy; which rendered necessary the death of the Son of God, with the whole vast series of events connected with it; and the consequences of which will be felt in all parts of the universe to the remotest periods of eternity.

The present design is, not to develope at large, all the great and solemn truths, comprised or implied in this passage; but to give a concise and connected view of that fatal temptation, which issued in the first apostacy of man, and to improve it for instruction and warning.

Immediately after their creation, the first parents of our race were placed in the garden of Eden, surrounded with all the delights, which earth in its highest perfection could yield, crowned with glory and honor, and happy in the enjoyment of the

peculiar favor of heaven. But all their bliss they held on the tenure of perfect obedience to their beneficent Creator; and for the trial of their obedience, one tree of their garden, the tree of the knowledge of good and evil, was expressly interdicted, under the penalty of death.

How long they held their integrity, and enjoyed the felicities of their primeval state, as the spirit of inspiration did not see fit to record, we are furnished with no means, by which to determine. The supposition, though perhaps a prevalent one, that their fatal transgression was on the very day of their creation, appears to have no solid foundation, and may well be considered as very improbable. It would seem reasonable to suppose that the all wise Creator would not suffer them to be assailed by the subtle tempter, until opportunity had been given them for some improved acquaintance with things around them, for some rational reflection on the circumstances of their situation, and for some enlarged experience of the happiness to be enjoyed in a life of obedience and devotion. Nor can it be concluded, that this was not the case, either from the silence of the sacred history, as to any thing which took place between their divinely solemnized marriage and the fatal temptation by which they fell, or from the obvious fact, that their first child was not

born, until after their fall. But to know how long man continued in his original state of innocence cannot be of any real importance ; it much more deeply concerns us to know, by what means he fell from that blissful state.

Now the serpent, says the sacred historian, was more subtle than any beast of the field, which the Lord God had made ; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden.

The serpent is here mentioned as being the tempter, by whose superior subtilty our first mother was beguiled. But on comparing with this other parts of the divine word, we clearly learn, that an evil spirit, called the Devil and Satan, was the real actor, and the animal, called the serpent, only the instrument, in that fatal affair. By the scriptures we are informed that some of the angelic hosts, whose original state was holy and blessed, near the throne of God in heaven, proudly rebelled against their Maker, and for their rebellion were expelled from their first habitation, and cast down to hell. The fall of the angels, though repeatedly alluded to in the scriptures, is no where particularly described. On what occasion they fell, or in what their particular sin consisted, is not declared ; yet the opinion is not an improbable one, that their fall was on occasion of some special revelation to them of God's great design respecting mankind. Neither are we informed how long they kept their first estate, or at what particular period their rebellion commenced. When the foundations of

the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." Angels, therefore, existed before this world was created ; but how long before we are not warranted to say ; neither have we any information from which we can certainly conclude, whether the fall of angels was antecedent, or subsequent, to the creation of man. It is reasonable, however, to suppose, unless there be some decisive proof to the contrary, that events of such vast consequence to the universe, and attended with so many important circumstances, as the creation and fall of angels, and the creation and fall of man, did not all take place within so short a space of time, as a very few days.

After their expulsion from heaven, the fallen angels, with Satan at their head, still at enmity with God, and become desperate in the certain expectation of eternal wo, were doubtless disposed to do all in their power to counteract the great designs of God, and to disturb and destroy the happiness of all holy beings. "The beauty of the new created world, the glory of God, and the happiness of man" may well be supposed to have "excited their envy and their rage, and suggested to Satan the malicious design of ruining the whole." For this dreadful purpose, that he might the more surely succeed, he concealed himself in the subtle serpent, and made upon our first mother, when alone, his unsuspected attack. And in allusion to this he is called in scripture, "the old Serpent," and "the Dragon."

It is not improbable, that, in their state of primeval innocence and bliss, when the whole animal creation was submissive to their will, and obsequious to their wishes, Adam and Eve had noticed with pleasure and fond partiality the superior sagacity and address of the serpent, and that the serpent, pleased with their caresses, was accustomed to play and fawn around them with great familiarity. This might naturally suggest to Satan the fatal device of using this animal as an instrument for effecting his diabolical design.

But how is it to be accounted for, that the woman should enter, so freely, as it appears she did, into a conversation with the serpent, without any marks of suspicion or even of surprise at his powers of speech? However different in other respects the serpent might have been before the temptation and fall, from what he has been since; yet the power of speech was undoubtedly a gift, with which he was not naturally endowed. By some, however, it has been supposed, that on this sad occasion, the serpent, employed by the infernal adversary, appeared so beautiful and resplendent, as to induce the innocent Eve to receive him as a friendly angel, and listen to him as a messenger from heaven. In support of this opinion it is alleged, that the fiery serpents of the east, which are remarkable for their beauty and shining appearance, are, in the original language of scripture, called *seraphim*, the very name given in Isaiah to the heavenly worshippers; and that the apostle, in the same chapter, in which he says, that "the serpent be-

guiled Eve by his subtilty," observes also, that "Satan is transformed into an angel of light."* But if this hypothesis be thought to excuse the criminal conduct of our first mother, farther than is warranted by the word of God; it is at least not unlikely, that Satan might have the address, to make her believe, that it was by eating of the fruit of the forbidden tree, that the serpent had acquired, in so eminent a degree, as he seemed to display, the faculties both of reason and speech; and that, impressed with this belief, she not only conversed with him without surprise, but was also prepared to give credit to him, when he told her, that, if she and her husband would eat, they should become as gods.

Be this, however, as it may, as invisible spirits, both good and bad, are naturally unembodied, and therefore when they converse with mankind must assume some body either real or apparent, it is evident that in assuming the body of the serpent, on this fatal occasion, Satan discovered very great sagacity. To have come to our first parents without disguise, and openly declared to them who he was, and what was his business with them, would not have answered his purpose. It would at once have put them on their guard, and rendered them deaf to all his temptations. He craftily, therefore, assumed the body of the serpent, and, thus disguised, proceeded, unsuspected, to the accomplishment of his purpose.

And he said unto the woman,

* Scott's Commentary.

Yea, hath God said, Ye shall not eat of every tree of the garden?

It is observable that in this first address to Eve, Satan did not appear in direct contrariety to God. He did not deny the divine authority, nor propose to Eve to cast off the fear of God, and turn in rebellion against him. Such a procedure would have so shocked her feelings, that, instead of standing in parley, she would have repelled the proposal with abhorrence, and fled from the tempter with indignant speed. Aware of this, Satan took his measures with great precaution. He proposed a question, which was designed to lead Eve to suspect, that she and her husband had misunderstood what God had said. ‘Yea hath God said, Ye shall not eat of every tree of the garden?’ Has God given such a command? How is this possible? Is not God a being of perfect benevolence? Does he not love his creatures? Has he not made them for happiness? Does he not delight in their highest enjoyment? And are not you and your husband, in particular, the most favored objects of his benevolent regard? Has he not made you in his own image, given you an exalted rank in the scale of being; made this beautiful world for your residence, and replenished it with the fruits of his goodness in the richest variety for your enjoyment? Has he not planted this delightful garden, on purpose for your pleasure? And is it then possible, that he should have laid upon you such a grievous prohibition? After all the proofs, which he has given you, of his good-

ness, and of his love to you, can you believe that he has forbidden you to eat of this delicious fruit? Can you for a moment entertain a thought of God, so unworthy, so ungrateful, so derogative of his infinite goodness? Surely you must have misunderstood him; he could not mean what you have supposed.’

Such, it is conceived, was the obvious purport of Satan’s first address to our common mother; an address in every respect calculated to answer the purpose for which it was intended. Instead of shocking her feelings by an open display of impiety, it held out the appearance of great veneration for God, and great concern for his honor. ‘Has God, a being of infinite benevolence, said ye shall not eat of this tree? How dishonorable is the thought; what a disparagement of his glory!’ Such was the insidious language of the tempter; and it was evidently calculated, as it was intended, to stagger Eve’s mind on the subject of the divine command.

And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree in the midst of the garden, God hath said, ye shall not eat of it, lest ye die.

From this reply of our first mother to the serpent, it is evident that his insidious question had produced its intended effect. Her mind was evidently staggered. Some have indeed supposed, that she intended to repel the insinuation of the tempter; and give him to understand that, since God had so bountifully granted them all the trees of his garden, except one, it was not to be

wondered at, that one should be interdicted. But is this, indeed, in the spirit of her reply? No, she does not appear to have had any intention firmly to maintain her belief in the prohibition of the tree; and on the ground of that belief, to vindicate the goodness of God. Her reply, on the contrary, evidently indicates a state of hesitation and doubt. Her language was to this effect: 'I admit the justness of what you have suggested, respecting the goodness of God, and his infinite kindness and love to my husband and me. No doubt he is infinitely good, and as a proof of his goodness, he allows us freely to eat of all the trees of the garden, this single tree only excepted. But with respect to this tree, he has said, at least we have so understood him, that we must not eat of it, *LEST* we die; *lest*, owing, perhaps, to some poisonous or noxious quality in the fruit, it prove fatal to our happiness and our life.' Is not this evidently the language of a staggered and wavering mind? God had said, and it was the awful language of authoritative threatening, *In the day that thou eatest thereof, dying thou shalt die.* But to this tremendous threatening, our deceived mother gave a softening turn, by which its whole force was destroyed. She seems to have admitted, what Satan had insinuated, that it was not to be supposed, that the infinitely benevolent Creator had authoritatively interdicted the tree, and *threatened* them with *punishment* if they should eat of its fruit; but yet to have supposed, that he might kindly have *cautioned* them against eating of the fruit, which, possibly, on

account of its noxious quality, might prove to them injurious and fatal.

And the serpent said unto the woman, ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil.

Perceiving the advantage he had gained, perceiving the hesitancy and doubt into which Eve was thrown, the artful tempter took encouragement to proceed. As Eve, though apparently persuaded to believe that she had misunderstood the divine prohibition, was nevertheless apprehensive, that the fruit of the tree might prove fatal; Satan had the address to wink the prohibition, and the threatening entirely out of sight, and was only concerned to satisfy her mind respecting the quality of the fruit. He assured her, that so far from being of a poisonous or noxious quality, the fruit was of a nature the most salutary and benign. 'Ye shall not,' said he, 'ye shall not surely die. Your apprehensions, on this score, are entirely groundless. From eating this fruit you have nothing to fear. It is not poisonous, I can assure you; it is in no respect hurtful. On the contrary, it is not only most delicious, but most salutary. *God doth know*, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil. Not that I would contradict God; not that I would insinuate any thing to the disparagement of his sacred veracity. Far be it from me. No; but you have been altogether in a mistake; you have received a

wrong impression ; and your apprehensions, respecting this tree have been totally unfounded. To convince you of this, I dare solemnly appeal to God himself, to God, whose authority and character, we both sacredly revere, in confirmation of what I say. Yes, God himself doth know, that, so far from dying, so far from suffering any ill effect from eating of this fruit, as surely as you eat of it, you will experience from it the highest benefit. Your eyes shall be opened, and ye shall be as gods in knowledge and in bliss.'

What art ; what consummate address ; what subtilty is here displayed ! Having thrown Eve's mind into a state of hesitancy and doubt respecting the divine command, Satan hurries her away, by surprise, to a tempting view of the great advantages to result from eating of the fruit ; addresses himself to her passions, to her hitherto innocent propensities for knowledge, and dignity, and happiness ; sets her imagination on flight, and fires her mind with inordinate and unhallowed desires. All this he does in solemn appeal to God ; calling on God to witness the truth of his declarations ; and alleging his goodness, his infinite benevolence, in favor of her gratifying all the desires of her heart.

And when the woman saw that the tree was good for food ; and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat.

Unwisely giving heed to the artful tempter, listening to his smooth, seductive voice, till her

faith in the divine word was shaken, till her mind was thrown into a state of fluctuation, till her passions were inflamed, till her imagination was on flight ; our deceived first mother lost at once all sight of God, cast off all fear of his awful threatening, and thinking of nothing but pleasure and exaltation, in evil hour she put forth her hand, and *touched and ate* the forbidden fruit.

A propensity for knowledge and for dignity, as well as a propensity for pleasant fruit, was doubtless inherent in the first human pair, even in their state of primeval perfection. These natural propensities, while preserved in due subordination to that holy love, which reigned in their hearts, were perfectly innocent. But no reason appears why these, as well as other natural propensities, were not susceptible of being so strongly excited as to gain an undue ascendancy. That they were in fact susceptible of such excitement, we have clear and melancholy proof. From the sacred narration now before us, it appears that by the artful management of the tempter, the propensities now mentioned were so strongly excited in the mind of Eve, as to become, for that fatal moment completely predominant ; and under their influence it was, that, regardless of God and his high authority, she yielded to the temptation, and ate of the interdicted fruit.

The apostacy, however, was not yet complete. Adam, to whom in person the command was given, and with whom, even before Eve was created, the covenant was made, had not as yet transgressed ; nor does it appear

that the serpent had any thing to do directly in the seduction of Adam. Having succeeded with Eve, he appears to have left it with her to draw her husband into a participation of the fatal transgression. *She gave of the fruit unto her husband with her and he did eat.* What particular means she used to prevail on him to partake of the fruit, we are not informed. We have reason, however, to conclude, that Adam was not carried away with delusion in the same sense that Eve was; for, says the apostle to Timothy, *Adam was not DECEIVED, but the woman being DECEIVED, was in the transgression.* What then could induce Adam to partake of the fruit? Was it the earnest and tender persuasion of his wife? Was his love for her, so strong that he could not leave her to suffer the dreadful consequences of transgression alone? Was it presumption, because he did not perceive death to be immediately inflicted on her? Or was it despair, as if all were lost. Alas! under whatever inducement, or infatuation he might act, the melancholy fact is but too certain. *She gave, also, to her husband with her and he did eat.*

- - - - Earth felt the shock,
And from her centre, sighing thro' all her
works,
Gave signs of wo, that all was lost.

Thus did lust, when it had conceived, bring forth sin; and sin when it was finished brought forth death. Thus fell the first parents of our race; and by their fatal apostacy, involved their whole posterity in ruin, in guilt, and in wo!

The view which we have taken of this melancholy history, na-

turally suggests some useful deductions and reflections.

1. It is obvious to remark, that throughout the whole of his insidious temptation, Satan appeared to be the friend of our deceived parents. He had nothing, professedly, so much in view, as their good. He loved them so well, he could not be willing to have them abridged of any privilege; he could not be willing that, by ignorant scruples and groundless apprehensions, they should lose the enjoyment of any happiness: he could not be willing that they should unwisely debar themselves from the tree, the fruit of which would raise them to the loftiest eminence of dignity and bliss. Such were his fair pretensions, and under cover of these he effected his diabolical purpose.

2. Satan, it appears, is a most subtle and sagacious adversary. He certainly discovered great subtilty and sagacity in every part of his first temptation. Not to mention his fixing upon the woman, instead of the man, as his immediate object; upon the woman, who was naturally more susceptible of impression, and who probably did not hear the divine command from God himself, but from her husband; he certainly discovered great sagacity in the means, which he employed to gain access to her, and to engage her attention. And no less sagacity did he discover in the manner of his procedure, from step to step, till his infernal purpose was accomplished.

To draw into question the divine prohibition, with one who had the most perfect love and fear of God, and yet neither

shock her feelings, nor awaken her suspicions ; to prevail on her to doubt, and even discredit, what she had before so firmly believed, and considered as a matter of the most awful solemnity ; and to gain her consent to a proposal, involving the transgression of a command, which she had been accustomed most sacredly to revere, a rebellion against the God, whom with her whole heart she had ever adored, and an exposure to that penalty which had impressed her mind with the profoundest dread ; to effect all this, must certainly have required no common sagacity.

But if such were the sagacity and subtilty of Satan, at the early period of the first temptation, what must we think of him now ? For nearly six thousand years he has been increasing in knowledge and improving his skill in the fatal arts of temptation. And if he was able six thousand years ago to circumvent the first parents of our race in their state of primeval perfection, and to draw them away from their allegiance to God into guilt and ruin ; were he permitted to range at large, and unrestrainedly to employ his whole diabolical skill, what, alas ! might he not effect with their depraved posterity !

Let me not be understood to palliate the crime of our first parents' transgression ; nor of any of the transgressions of their depraved descendants. No ; notwithstanding the temptation, with which they were assailed, they acted with perfect freedom ; and from the circumstances of their situation, when duly considered, every mind must be convinced, that no reasonable ex-

cuse could be pleaded in their behalf. Their descendants, also, notwithstanding their depravity, and all the temptations, with which they are beset, are perfectly free in all their moral conduct ; and therefore can have no reasonable excuse for any of their sins. Still, it is of high importance, that we be apprized of the subtilty of our adversary the Devil, who, as a roaring lion, constantly goeth about, seeking whom he may devour.

3. It is reasonable to conclude that Satan will employ every exertion in his power utterly to destroy the children of men.

Under the covenant of works, man had a season of trial, during which he was exposed to the wiles of the tempter. Under the dispensation of grace, men have also a term of probation. The first trial was, whether man in perfection would hold fast his integrity ; the present trial is, whether men in their fallen state will repent and return to God. The alternative at first was, If you eat not of the forbidden tree, you shall live ; but if you eat of it, dying you shall die : at present it is, If you will repent and believe on the Son of God, you shall have everlasting life ; but if not, you shall never see life, but the wrath of God will eternally abide on you. Adam, during his first probation, could forfeit a life which he then had ; and his fallen children, during *their* probation, may fail of obtaining a life which is graciously offered them. It is evident, therefore, that if there was room for Satan to employ his malicious subtilty to the ruin of Adam in his primeval state ; there is not less room for him to employ it

to the final destruction of unbelievers in their present situation.

4. We may learn something of the manner, in which Satan may be expected to proceed with mankind, with a view to their final destruction.

When he tempted the mother of our race, Satan did not declare his true character and design, but assumed a disguise, and made use of the instrumentality of a creature the least likely to awaken her suspicion. Similar to this, it is reasonable to conclude, will be his manner, generally, in his various temptations. At the time of his first temptation, there were none of the human race, whom he could employ as his instrument or organ; but now alas! there are many; and as after he had effected his purpose with Eve, he employed her to tempt Adam, so it should now be expected, that he will employ one to tempt another, and some to tempt many. Of this we are also particularly premonished. The false prophets of the Old Testament, and the false teachers of the New, are expressly represented as the instruments, the prophets, and ministers of Satan. And how often, alas! does this subtle and cruel adversary employ not only false teachers to deceive many; but a friend to deceive a friend, a brother to deceive a brother, a husband to deceive his wife, and the wife her husband, a father to deceive his children, the aged to deceive the young, and the young to deceive one another. Have we not the most affecting reason to believe, that besides his suggestions immediately to the minds of those, whom he seeks to destroy, it is with the infernal

tempter a very common practice to make use of men of various descriptions, and in the various conditions of life, to tempt and destroy their fellow men!

It is observable, moreover, that in his first temptation, the old serpent found means to draw into question the plain word of God; and was studious to address himself to the passions, and to those propensities of the heart, which were the most easily susceptible of excitement. A practice like this he may also be expected to continue. But too well aware, that, as long as the declarations of God's word are believed to be true, and are allowed to be present to the mind, his insidious suggestions will be likely to have but little effect; to unsettle the minds of men with respect to divine truth, or by some means to divert their attention from it, will ever be with him a primary aim.

Yea, hath God said, ye shall not give indulgence to appetite and sense; ye shall not give loose to the desires of your hearts and devote yourselves to the pleasures of the world: How can this be? Is not God a being of infinite benevolence? Does he not delight in the happiness of his creatures? Has he not given you various appetites, and propensities, and surrounded you with the objects of their gratification, on purpose that you might have enjoyment? How, then, can it be supposed, that he would restrain you from indulgence? Yea, hath God said, that if you rejoice in your youth, and let your hearts cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes, he will

for all these things, bring you into judgment. How is this possible? Is not the season of youth the proper season of pleasure? Is it not for the benefit of your health and spirits, as well as for your happiness, to give free indulgence to youthful propensities? Can you, then, believe that a God of infinite kindness would restrain your pleasures?—Yea, hath God said, that, Except ye be born again, ye cannot see the kingdom of heaven; that, except ye deny yourselves, take up the cross, and follow Christ, ye cannot be his disciples; that, whether ye eat or drink, or whatever you do, you must do all with a view to his glory? How can these things be? Of what profit to God are any of your self-denials or services? If you be kind and charitable one to another, and endeavor to render yourselves and others as comfortable and happy as you can, is it not all that is required of you?—Yea, hath God said, The wicked shall be turned into hell, shall go away into everlasting punishment, shall be destroyed without remedy, and never see life? Has God said so? Are these the declarations of a being of infinite benevolence and mercy? How is it possible? Has not God so loved the world, as to give his only begotten Son to die for its redemption? And will he, after this, suffer any to perish? Will the God of mercy punish any of his poor, frail creatures forever? What a disparagement of his infinite goodness to suppose it.—Beware, ye thoughtless, unstable, and credulous! Beware, especially, dear exposed youth! All this is the smooth, seductive

language of the old deceiver; of him who was a liar and a murderer from the beginning! It is precisely in the same spirit, and of the same tenor, with the language, which he held to the mother of our race, and the fatal consequences of which are felt to this day, and will be felt to all eternity!

When the tempter had prevailed to unsettle the mind of Eve, with respect to the divine word, he immediately addressed himself to her passions, and represented the great advantages to accrue from a compliance with his proposal. This artifice also, he will still continue to practise. He will represent to you, how much wiser, and how much happier you would be, would you but hearken to him. Would you but adopt these liberal sentiments, these rational views and constructions of God's word, cast away your precise and rigid notions, and indulge yourselves freely in those innocent pleasures to which the bounty and goodness of your Creator invite you; how vastly it would contribute to your happiness, to your reputation, and even to your usefulness in the world.

Such, it is thought, is but a just specimen of the manner in which Satan should be expected to proceed in his attempts to complete your eternal ruin.

5. How vastly important it is, that all should be on their guard against the temptations of the old and subtle adversary.

It is certainly important to be remembered by all, how that the serpent by his subtilty beguiled our primitive parents. *They* were then innocent, and *he* but little practised in the arts of se-

duction ; but we their children are depraved, and the tempter has now, for thousands of years, been growing in knowledge, in craft, and malignity. Who then should reckon with such confidence on being able to withstand him, as to disdain all warning and caution against his insidious and malignant wiles ? Is not his influence over our fallen race so extensive and dominant, that he has been divinely denominated the prince, and the god, of this world ? Does he not circumvent, and bind fast in his chains, multitudes, who rely with the greatest assurance on their own wisdom, and virtue, and firmness ? And while they promise themselves liberty, are they not, in fact, the servants of corruption, and fatally bound over to perdition ?

Eve's first mistake appears to have consisted in attempting to answer the tempter's ensnaring questions. She ought not to have listened for a moment. But she consented to a parley, and, ere she was aware, she was ruined. Be warned, then, ye children of deceived parents ; and suffer not the deceiver a second time to undo you. Confide not in your own strength, but commit yourselves to Him, who was early promised to bruise the serpent's head.

SYLVANUS.

QUESTIONS UPON A CASE OF DISCIPLINE.

MESSRS. EDITORS,

AGREEABLY to the law of Christ, Hymeneus, a member of the church at Ephesus, was regularly excommunicated for what was deemed a grievous and scan-

dalous offence. Afterwards, without being restored to the Ephesian church, and without any evidence of repentance, the same Hymeneus was received to the communion of the church at Sardis. To his being thus received, Eubulus, a worthy member of the church at Sardis, was conscientiously opposed ; and after stating to his brethren the reasons of his dissent, representing to them that he could not in conscience commune with Hymeneus, and using all proper means to convince them of the impropriety of their receiving, as they had done, an excommunicated person, he withdrew from their communion.

Was Eubulus justifiable in thus refusing to commune with the excommunicated Hymeneus, and the church which thus received him ? Or was his withdrawalment a disciplinable offence ? If solely on account of his withdrawalment, in the manner and for the reason specified, he had been excommunicated from the church at Sardis ; could he, on application, and giving good evidence of a christian temper and character, have been regularly received to the communion of any other church ?

These questions are respectfully submitted, and an answer to them is earnestly desired.

A. C.

ERRATA.

In the last number of the Panoplist,
p. 216, l. 17, from bottom, for *ingenuous*
read *ingenious*.
p. 228, l. 9, from bottom, for *willingly* r.
wittingly.
p. 230, l. 17, from top for *early* r. *clearly*.

SELECTIONS.

[We copy from *The Christian Observer* the following *Resolutions*, and recommend it to our Readers to keep them in their places of retirement for secret worship, and to read them statedly once in a week. We doubt not they would "contribute to make them feel their own unworthiness, and their need of an Advocate with the Father;" and probably may suggest some useful hints for self-examination. EDITORS.]

RESOLUTIONS.

I WILL regard the favor and everlasting enjoyment of God, as the end of all my plans; and study to make the consideration of them influence, as much as possible, the minutest actions of my life.

I will regard the obedience, sacrifice, mediation, and intercession of Christ, as the only procuring cause of all those spiritual blessings which conduce to that end, as the pardon of sin, peace with God, and the sanctifying influences of his Spirit.

I will continually keep in mind my obligation to walk in Christ's steps, and to be holy as he is holy: as one, which if I do not fulfil, I shall in vain hope to enter heaven; and I will ever pray for the Spirit of God, in the belief, that through his operation alone, can this holy frame be produced.

I will cultivate an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it.

I will study for the future to appear well, not so much in the sight of man, as in that of God; and to that end, will be particu-

larly watchful against the love of human praise or distinction, and fear of shame; desisting from my purpose when I feel these to be my only motives, and endeavouring by prayer to overcome them when I perceive them to mix with such as are more pure.

I will consider love to God and zeal for his glory as my highest duties, and study to improve daily in these divine affections; and I will judge of my progress in them, not by transient fervors of the mind, but by my habitual tempers, by my punctual performance of the self-denying duties of christianity, by my cheerful acquiescence in all God's dispensations, and by the love, the humility, and the meekness which I am enabled to exercise to those around me.

I will study to live a life of dependance on Christ, and of faith in his word; making it the sole and exclusive measure of my belief and practice.

I will particularly study to restrain all wanderings of the mind in the public and private exercises of God's worship; to banish, as much as I can, vain and worldly conversation, and vain and worldly thoughts from my mind and lips, on the Lord's-day; and to give all my household the time requisite for hallowing it.

I will guard against formality and vanity, especially in family worship; and fit myself, by previous reflection and prayer, for its due performance.

I will be particularly guarded against the intrusion of impure thoughts. I will turn away my eyes from beholding what might lead to them, shut my ears against polluting conversation, and restrain my tongue from every licentious word; and I will carefully avoid every circumstance which I know to have formerly excited improper feelings, and forbid my thoughts to dwell for a moment on past scenes of sensual pleasure.

I will watch against every rising of covetous desire, and while I carefully repress all tendency to improper expense, or the careless profusion of any of God's gifts, I will seek out proper objects with whom to share those good things of which God has made me the steward, and of which he will require an account. I will ask every night, whose distresses have I this day relieved?

I will no longer put off to a future day, or leave the business of the present day or hour, but will apply myself to it, deny myself to sloth and the love of ease, and exercise a constant and self-denying attention, to what is my proper work.

I will keep truth inviolate in the smallest as well as in the greatest matters.

I will in no case affect knowledge which I have not.

I will read no book but with attention; and I will read none which tend to inflame the mind, or to excite improper sentiments. I will be ready to communicate and also to receive knowledge; and I will be open to conviction, ever receiving correction and reproof meekly and thankfully, never questioning merely for the sake of dispute, nor ever retorting upon any reprover.

I will watch against all superciliousness in look or manner, all sourness of mind in dispute, all impatience of contradiction in my intercourse with all, whether common acquaintance or the most intimate relative, as wife, brother, &c.; and I will listen with patience and kindness to the arguments and reasonings of others, however impertinent they may appear at the moment.

I will also watch against a selfish exclusive attachment to my own comfort, and study to be equally solicitous for the comfort of others, and to repress every rising of impatience at the trouble which this may occasion to me.

I will endeavor to cultivate a temper of more benignity towards all; and I will attend more to the outward expression of love and kindness, never allowing passion to dictate what I may say, but studying to act by others as I could reasonably wish to be dealt with.

I will watch particularly against all hastiness of spirit towards inferiors, and especially those who need my help; but will listen composedly to their representations, and render them all the justice and all the kindness in my power, consistently with my other duties.

I will not only not use railing words to any, but I will guard against every circumstance in look and manner, which might tend unnecessarily to wound the feelings of others.

I will not allow the ill conduct of others towards me to lessen my kindness and good will to them.

I will not reprove my servants in anger, but in love; and be

more anxious to remind them of their obligations to God than to myself.

I will not chide or correct my children in passion, nor use peevish language towards them; and previous to correcting them, I will use prayer to God; and I will not be turned aside by false pity, or by indolence, from duly correcting their faults, which I will ever remind them to be sins against God.

I will never use threatening language, but by way of prevention, and without any mixture of passion; and I will study, not to allow my voice to be elevated above its ordinary tone, in talking with any.

I will guard against all excess in eating or drinking; never allowing complaisance for any to mar for a moment the clear exercise of my reason, or discompose my quiet, by leading me beyond the bounds of strict moderation.

I will, from this time forward, when not hindered by unavoidable circumstances, regularly devote at least one half hour in the morning, and one half hour in the evening, exclusively to those concerns which lie between God and my soul.

I will, every day, make the attainment of purity, humility, meekness, lowliness of heart, activity, watchfulness, calmness of mind, kindness of manner, sincerity, and spiritual-mindedness, being the graces in which I conceive myself more particularly defective, the subject of special and earnest supplication at the Throne of Grace.

I will read every day in private a portion of scripture, with meditation and prayer.

I will be daily engaged in the work of intercession.

I will, at least, once every day, call to mind with due solemnity, the innumerable instances of God's providential goodness to me, recollecting with deep self-abasement what I was in....in..... and in...., and humbly adoring the infinite mercy of God, which has thus far caused me to differ.

I will also call to mind every day my lamentable failures in duty, my many actions whereby God has been dishonoured and my soul injured, even since it has pleased him to convince me of my obligation to love and serve him; and I will improve the remembrance as an incitement to greater watchfulness, circumspection, and self-distrust.

I will consider the study of my heart as one main business of my life; and I will enter every evening, if possible, into a serious review of the past day, and of the manner in which I have kept this engagement, and into a solemn consideration of the fitness of my soul for entering on the eternal world.

I will anxiously study to reform whatever I shall find amiss; and of whatever defect in the performance of my duty I may be sensible, whatever corrupt propensity I may discover, of whatever sinful thoughts, words or actions, I may have been guilty, I will endeavour to improve as an incitement more deeply to repent of sin, more highly to value the love of my crucified Redeemer, and more implicitly to rely on his atoning merits, for pardon and acceptance, and on the sanctifying grace of the Holy Spirit, for victory over sin, and advance-

ment in purity and holiness of heart and life.

May the spirit of all grace fill my heart with heavenly wisdom, and form me anew in my Saviour's image! May the bright example of Jesus Christ be ever before my eyes; and may his lessons be ever graven on my heart! Through his blood may my defiled and guilty conscience be cleansed from all sin! May he reign in my heart, and ever continue the object of my ardent desire, of my undeviating reliance, of my cheerful homage, of my lively and active gratitude, and of my highest love! And may the God and Father of our Lord Jesus Christ, the Father of everlasting compassion, the God of grace and peace, sanctify me wholly, and through the blood of the everlasting covenant make me perfect in every good work to do his will, that I may be enabled ever to render to the Father, Son, and Spirit, one God, the praise and glory of all I have, am, or hope for. Amen.

Ch. Ob.

FRAGMENTS.

“THERE is nothing more prejudicial to the feelings of a devout heart, than an habit of disputing on religious subjects. It gives the mind a sceptical turn, and an aptness to call in question the most established truths. It is impossible to preserve a deep reverence for the Deity, when his attributes, and even his existence, are made the subjects of familiar debate.

“Fanciful allusions to scripture expressions for the sake of displaying wit, and exciting a laugh, are highly criminal, as

they serve to bring the sacred Writings into contempt.

“Superstition originates from connecting objects naturally indifferent, with those which are truly venerable and interesting. It is the *fondness* for these *indifferent objects* considered in the connexion.”

GRACE AND WORKS.

I would then abhor myself, deplore my frailty, blush at the remembrance of my best duties, cast myself into the arms of divine mercy, and own all my felicity derivable from grace. I would own, it is grace that elects; grace which calls; grace that justifies; grace that sanctifies; grace that accepts a sanctification always frail and imperfect: but at the same time, I would watch over myself, I would arouse myself to duty, I would *work out my salvation with fear and trembling*; and while I acknowledge grace does all, and my works merit nothing, I would act as if I might expect every thing from my own efforts. *Saurin.*

“Religion is among the most powerful causes of enthusiasm. When any thing concerning it becomes an object of much meditation, it cannot be indifferent to the mind. *They who do not love religion hate it.* The rebels to God, perfectly abhor the author of their being. They hate him, “with all their heart, with all their mind, with all their soul, and with all their strength.” He never presents himself to their thoughts, but to menace and alarm them.”

Burke in his Letters to a Member of Parliament on the subject of Peace with France, 1796.

A MEDITATION.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

BE still my soul, and stand amazed at the abounding mercy of that God, who has called thee out of darkness into his marvellous light. By nature I was blind to all that is lovely or of good report. I saw no beauty in the Saviour that I should desire him. My carnal mind was at enmity with the God of my life; I desired not the knowledge of his ways. Sin had so darkened my understanding, that religion appeared a needless thing; yea it seemed irksome. But as the benighted traveller, who has journeyed long through the shades of night, with pleasure beholds the returning day; so in a far nobler sense, was my soul enamoured and delighted, when the Sun of Righteousness shone on my once benighted mind, dispelling the dark clouds of sin and ignorance, and restoring me to the favor and friendship of God. Now religion is no longer a task but a delightful privilege. Wisdom's ways are pleasant, and all her paths are peace. My bible no longer lies covered with dust, but I read it with sweet delight, beholding Jesus in every page. This is a light unto my feet, and a lamp unto my path. The Holy

Spirit takes of the things of Christ and reveals them to me; and I find them sweet indeed, sweeter than honey, or the honeycomb. Reader art thou a friend of God; or art thou still going on in thy sin and rebellion against the Author of all thy mercy? If so, living and dying without repentance, far better thou hadst never been born; for if born but once, thou must die twice. Without a new birth thou canst not enter the kingdom of heaven; for heaven is a prepared place for a prepared people. But if thou art renewed by divine grace, and art walking in the light of God's countenance, thy light is sweet indeed. To thee it is pleasant to behold that glorious natural luminary; because in the light thereof thou seest the variegated beauties that surrounds thee, each proclaiming its Almighty Former, and each affording matter for meditation and praise. But when the Sun of Righteousness shines into thy soul, it gives thee pleasure beyond the conceptions of the men of the world. Then thou hast joy and peace in believing. Jesus is precious unto thee; his name is as ointment poured forth. He is thy choicest flower; the rose of Sharon; the fairest lilly of the vale; the chief among ten thousand, and altogether lovely.

 REVIEW.

DR. REES' CYCLOPÆDIA, VOL. III.
PART II.

Continued from page 217.

UNDER the word AUGER, we find a full account of the invention of that valuable imple-

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ment, the *Screw Auger*, by the late William Henry, Esq. of Lancaster, Pennsylvania. The account is given by John Joseph Henry, Esq. the inventor's son.

The article AURORA BOREA-

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LIGHTS is enlarged by a judicious insertion of the reasoning by which Dr. Franklin supports his hypothesis, that the northern lights are occasioned by the operations of electricity.

AUSTERLITZ is enlarged with some account of the memorable battle of Dec. 2nd, 1805, at that place. We are sorry the account is not more full and accurate, as it seems to be little more than a careless transcript from French bulletins.

Under the word AXIOM, the American editors, have inserted the following observations, among many others ; viz.

"It is likewise well known, that all the ancient philosophers admitted as an axiom the maxim *ex nihilo nihil fit*, without considering that this necessarily led to the eternity, and consequently independence, of matter, which modern philosophy teaches us to consider as absurd."

We would suggest whether the meaning of the maxim *ex nihilo nihil fit* is not, that if any thing is made it must be made out of something previously existing, or must proceed from God ; or, in other words, that *no thing can create itself*.

The paragraph inserted closes with a very good definition of an axiom.

"The true criterion of an axiom seems to be," says the writer, "in the first place, the manifest absurdity of denying it, or maintaining its opposite ; and in the second place, the impossibility of proving it by any thing more evident than itself."

The BAHAMA ISLANDS are enriched with a minute description of their products, reefs, situation, and trade.

Under BALLS of FIRE, the hypothesis that these strange bodies descend from the moon, is stated, and attempted to be supported.

The city of BALTIMORE has received considerable additions,

and is ranked as the third commercial city in the United States.

Under the account of Archbishop BANCROFT, some traits of his character are stated, which tend to mitigate, in some degree, the severity with which he is treated in the English edition.

The article BANK has received some additions with respect to the great banking institutions in Europe, and an account of thirty-four banks in the U. States, the united capital of which is \$26,707,000. Of these banks seventeen are in New England, with a capital of \$3,360,000. On examination we find the united capital of these banks to be \$1,635,000 more than is here stated ; and that there are in New England thirty-eight banks not mentioned in this account, with a capital of \$7,767,000. We may add, therefore, as additional bank capital in New England \$9,402,000, which with \$26,707,000, makes \$36,109,000. If additions have been made proportionably, to the banking capital of the southern States, within a few years past, this species of property considerably exceeds \$40,000,000 in the American union.

Under BARCA mention is made by the American Editors, of the march through that country, and the attack upon Derne by our countrymen and their followers, in April, 1805, under the command of Gen. Eaton.

No other articles in this number, demand attention in such a review as is embraced in our plan. The additional matter occupies nearly thirty pages introduced under seventy articles, five of which are new.

(To be continued.)

REVIEW OF REVIEWS.

To the Editors of the Panoplist.

GENTLEMEN,

I HAVE read in your number for September, a review of the additional hymns, lately printed for the use of the society in Brattle Street. That any unfavorable impressions, which your remarks have produced, may be effaced, I beg leave for the information of the readers of the Panoplist, to mention once for all a few facts, which it is to be hoped, neither you nor the reviewer knew, or did not recollect.

1. These hymns collected at the request, and regularly submitted to the acceptance of the society, were by them received *unanimously*. For their use *only* were they printed, and therefore have never been advertised, or properly published. This circumstance is a sufficient answer to the enquiries, introduced in the first part of your review. The number of the impression is barely sufficient to supply the parish; if your reviewer has obtained one, it was by accident or by courtesy. If the work is in any way amenable to your tribunal, it is because you have invested yourselves with an authority, which may be called the domestic police of literature and religion; or because you derive from the apostle a care of *all* the churches, extending even to the internal regulation of their worship. But the church in Brattle Street, I believe, is not yet ready to submit to the assumption, nor to discern the right.

2. These hymns, as the very title intimates, are *supplementary* to a *former* collection, which has also been at different times enlarged; and, perhaps, if the reviewer had taken the trouble to read the former hymns, and to recollect that *these* are introduced to supply the deficiencies of *those*, many of his suspicions, complaints, and censures might have been spared, and he would have found his "capital doctrines" remaining untouched in their proper places. The pastor of a society may, perhaps, af-

ter all be a better judge, than the reviewer, of the deficiencies necessary to be supplied by a supplementary collection; and any one, acquainted with the defects of Tate and Brady, and of our former hymns, both in variety and appropriate subjects, will easily believe that the present supplement, however imperfect in your opinion, it may be, might have been collected without partiality, without fear, without reproach, and, perhaps too, even with a serious and simple regard to the purity and harmony of christian worship.

3. The *alterations* in the hymns, (except two or three, *not one* of which has happened to fall under your displeasure) are *ALL* taken from other collections of established reputation, long since published in England and America. Dr. Kippis, the friend, pupil, and biographer of Dr. Doddridge, has furnished most of them. The reviewer ought to know, that where a miscellaneous selection is made from various sources, there is no obligation to preserve the original words of an author, as there is where you are giving an edition of his works. Even if this right were *ever* doubted, it can be no longer, when we have had the authority of the most respectable names, and the tacit consent of innumerable christian churches for such alterations. Dr. Watts himself has said, in the preface to his *own* hymns, that "what is provided for public singing should give sincere consciences as little disturbance as possible;" and he adds, with a generosity truly christian, that "where any unpleasing word is found in his hymns, he that leads the worship may substitute a better, for blessed be God" says he, "we are not *confined* to the words of *any* man in our public solemnities."

The society in Brattle Street, is I presume, less solicitous to know, whether they are singing the very words or sentiments of Watts and Doddridge, than whether they can

join with seriousness and pleasure in this part of worship; and they are not a little curious to learn, why, at the present moment, the indignation of the reviewer should have burst all at once on this little collection, when so many churches of Christ in New-England have been singing peaceably, for more than *ten* years, the alterations admitted by Dr. Belknap.

The observations on Pope's Universal Prayer, and on the names of Roscoe and Darwin, discover a prejudice, which is truly to be pitied, and at the same time, so irreconcilable with any enlightened spirit of christianity, as happily to counteract the tendency of the remarks. What notions must those men entertain of the nature of praise, who not only look for a system of divinity in a *supplementary* collection of hymns, but who think it a serious objection to some devotional poetry on the divine perfections, that a deist might unite in the use of it? Why do they not *rather rejoice*, that the truths of natural religion are so clear, as to have convinced the mind, and even to have called forth the powers and the praises of men *suspected* of incredulity? Or, how can such christians continue to sing in their churches, with any consistency, some of the finest hymns of David, in which a *deist* would perhaps find as little of what is *peculiar to christianity*, as in the hymns of Pope and Darwin.

It is not my duty, gentlemen, to arraign your motives, as it was to correct your insinuations; but I should be glad to feel more at a loss than I am, to imagine your true reasons for exciting a prejudice against a book, which you acknowledge contains nothing false; which you *knew* to be only a second part; and which you had no *right* to insinuate was not the unanimous choice of the society. But even if the facts were otherwise, when, till these days of scrutiny, was it ever heard of in New England, that a society was called to account by an unauthorized reviewer for an addition to its hymn book? or expected to consult with any other church upon the subject, especially in a town like this, where the hymn books are almost as various as the congregations? Surely you could not indulge a

secret hope, that, when you were suffering those murmurs, inuendos, and shrewd hints of heresy to escape, you should disturb the happiness and harmony of a christian church?

It is to be hoped, gentlemen, that when you again favor the public with remarks upon a book of hymns, that you will first consider whether it belongs to the public, or to an *individual society*; whether it professes to be a *complete* collection, or only a supplement to another; and especially, if you should make another experiment upon the church in Brattle Street, that you will remember, that it was originally founded upon the purest principles of christian freedom; that it is bound by no human platform of doctrine or of discipline; and that it recognizes no other "union of churches," than the voluntary and uncontrolled fellowship of those christians, whether societies or individuals, who chuse to unite with them in worship, or in ordinances, or in acts of christian friendship. If all the facts now stated had been known or recollected, the pages of the Panoplist might have been spared for matter, more generally interesting to the public, and to that cause in which you have engaged; and this communication would not have been required from one of the committee, chosen to collect these hymns for the use of the society in

BRATTLE STREET.

Boston, Oct. 6, 1808.

REMARKS ON THE COMMUNICATION FROM BRATTLE STREET.

WITH the reservation expressly made in our last number, we publish the preceding communication. For if every author, whose book is reviewed in our pages, were permitted to make replies and rejoinders, to as great a length as he might wish, the principal design of our publication would be frustrated.

We have extended our remarks on this, and on a former communication of the same kind, not because we considered these communications of sufficient importance to demand so much of our attention; but because we were willing to avail ourselves of the opportunity they afforded us, of giving our sentiments more fully on

subjects interesting to the public, and intimately connected with the great cause, which we profess to maintain.

But though we do not intend, that our conduct in this case shall be drawn into a precedent, we shall not refuse in any case, where a publication has been materially misrepresented, or abused, to admit a candid correction of errors. It is not because we think the committee, who compiled Brattle Street Hymns, have a right on the ground of injury, to claim a place in our pages, that we admit their communication. But since one of them, it appears, *thinks* the Collection has been abused, we are willing to have the matter fairly laid before the public.

The author of the "Communication" has arranged his complaints under three heads. We shall remark upon them, in the order which he has chosen.

The "Communication" has stated one fact, of which we were not fully aware; "that the Collection was never *properly published*, and that if we obtained a copy, it was by *accident, or courtesy*." We can only say, in reply to this, that we went into a book-store, in Boston, and found the book in question, lying, like other books, exposed to sale; that we asked the bookseller the price, and he told us; that we took the book and paid for it, just as we do other books; that no questions were asked on either side, nor any thing said, why we might not have taken a hundred as well as one; and that others, not belonging to Brattle Street Society, were likewise present at the same time, and purchased in the same manner.

Thus much for the manner, in which we obtained a copy. We are satisfied in our consciences, that we came honestly by it, and paid the full worth of it.

The inference, which is drawn in the "Communication," from the fact of its limited publication, is, that it is not "amenable to our tribunal;" and that if it is, it is only because we are "self invested with an authority, which may be called the domestic police of literature and religion," or

"derive from the apostle, a care of all the churches."

We have never yet perused any *statutes of limitation*, which definitely mete out the bounds of reviewers, and say, thus far shall ye come and no farther. If the committee are in possession of them, it is a privilege which we have not enjoyed. Until we find a copy of such laws, sanctioned by the literary and religious public, we shall not hold ourselves bound to refrain from telling our readers, what we think of books exposed, so far as we could judge, to indiscriminate sale, in one of the public book-stores, in a great town, whenever we think justice and propriety will warrant us in doing it.

Another ground of objection to our review is, that "we are a *domestic police*." This is the first time that we remember to have seen it alleged against a review, that it was not a *foreign* one. Perhaps it would please better, if the collection might have been reviewed in a foreign country. We do not think it necessary to take up the time of our readers in answering such an objection. We cannot suppose, any validity will be attached to it. Another objection to our review is, that we are "self appointed reviewers." This objection is as *novel*, as the other. For our part, we know not in what portion of the world, reviewers have been appointed, by the suffrages of the literary public! Nor have we yet seen it satisfactorily proved, that all reviews, which are not published by this *chosen body*, are *assuming*, improper, and unworthy of notice!

When this is proved, we shall freely confess, that we are faulty; and until this be done, we shall claim to ourselves the same right of telling our readers what we think of any book, as the editors of every magazine of a similar nature with ours, claim, all the world over.

As to our ecclesiastical power, we claim no apostolic right over "all the churches." We assume no authority to regulate their internal worship. They are not obligated by any rules, which are given in our pages, because they are ours. If our observa-

tions comport with the truth, and the testimony of the living God, so far they may justly be deemed worthy of attention, from any church.

On the other hand, we feel ourselves bound to state, that it is no "assumption" in us, as editors of a magazine, extensively diffused among the religious public of our country, to conduct it on a plan, similar to that which has been adopted in Europe and this country by other editors, and been sanctioned by the approbation of millions. We are a part of the community, who profess the religion of Jesus. If we are not altogether mistaken in our own feelings, we have a serious regard to the welfare of religion. We have, and we claim, the same right to give our opinions on any measures, which are connected with the prosperity of religion, as other professing christians. If any particular church can claim an exemption, given by the great Head of all the churches, from all remarks upon its doctrine or practice, then it must produce a new bible, and a new system of brotherly relation. For our part, we do not feel a wish to be out of the reach of advice, or admonition. We know that we need it; and we esteem it a precious privilege, that others feel themselves bound by christianity to give it, when we err.

We are constrained to believe, that other professing christians are not yet perfect; and while this is the case, we find no statutes in the laws of Christ, placing them above all friendly admonition. If this were so; if any particular church were placed in a situation so *independent*, as to forbid its errors to be exposed, or its proceedings to be examined, the christian world would be cleft to shivers, without the hope of union or strength.

If we had taken any particular measure, and found ourselves admonished of an error in it, by any of our christian brethren, we should hold ourselves bound to answer the charges, rather than except to the right of making them. We should think ourselves not very modestly employed, in saying to our offended brethren, "Who made you rulers and judges over us?" In short,

christians cannot claim any exemption from having their proceedings pass in review, before their brethren. It is sanctioned by custom; by propriety; by the word of God. And while we conduct a magazine, which is to be the vehicle for any news interesting to the kingdom of the Redeemer, we claim the right of freely expressing our own opinions of any religious measures, which may come within our notice. It is a right, which neither accusations of "assumption," nor "want of readiness to discern," will induce us to abandon. Our readers expect us to tell them every thing in our power, respecting the prospects and interest of religion. We hold ourselves bound in conscience to do it, and *nolens, volens*, we shall pursue the same path, with other editors, throughout the christian world.

The communication states it, as the writer's belief, that the church in Brattle Street will call in question our right to review their hymns. How far this may be the case we know not. It is our belief, however, that there are many judicious and candid men, belonging to that church, who will be unable to discern any assumption or impropriety in our conduct; and who are still unwilling, let what may be said, in order to enlist their passions, or excite their prejudices, to take away "hossannas from the Prince of Peace." We trust there are many who will feel, that it had been much more to the purpose, if the "Communication," instead of denying that christian brethren had a right to examine into the merits of a book, which is to conduct the devotions of a church in the temple of God, had been employed in answering the objections, which we brought against the book. We believe, that there is candor and discernment enough in the Church in Brattle Street, to see that it costs much less trouble to deny the right of making objections, than it does to invalidate them, and to feel that a book which will not bear the severest scrutiny, carries marks of suspicion on the face of it, which should excite the most prayerful and diligent examination, before it becomes a leader of devotion in the church of God.

The second fact, which the Communication states, as an exception against our review, is, that the hymns are "supplementary."

It was the intention of the Communication, as we are told in the beginning of it, to "mention a few facts which, it is to be hoped, the reviewer did not know, or did not recollect." If the "committee" will take the trouble to re-peruse the first part of our review, it will be found that we had a distinct recollection, that the hymns in question were *supplementary*. But this idea is dwelt upon so much, in the "Communication," that we must beg the liberty of making a few additional observations.

The new hymns are introduced, it is said to, "supply the deficiencies" of the old. We are sorry to say, that our conjectures, as to the design of them, are now established. This *supplement* contains, what the former collections were deficient in, according to the judgment of the "committee." The *supplement* contains, as we have seen, much of natural religion, and much directly to undeify the Saviour of the world. These are "deficiencies necessary to be supplied." Here then the matter leaks out. These we should not call *deficiencies*, in a book of christian worship. We acknowledge a difference between us here, about fundamental principles. We pretend not to be dictators, as to what individuals must believe; but we hesitate not to say, that when such innovations are attempted in the church of God it is the most fair and candid method of proceeding, to make an *explicit* statement of *supposed deficiencies*, and intended *amendments*. If hymns, "in the use of which a deist might unite," and which take away "hosannas from the Prince of Peace," are "necessary supplements" to present hymn-books, let a church be explicitly told so, and then they will act with their eyes open.

We honestly declare, that we cannot subscribe to the propriety of such *supplements*. Instead of being satisfied by this *supplementary* argument, we feel more confirmed in the propriety of our former remarks.

The third fact and assertion, "that all the alterations of which we have complained were taken from collec-

tions of established reputation, and that there is no obligation to preserve the original words of an author, when we are not giving an edition of his works," is we frankly confess, a fact, which we did not know, an assertion we did not expect, notwithstanding the Communication declares "we ought to know them." Let us examine this novel doctrine.

If a minister should publish a sermon, in which numerous quotations are made from the bible, as he is not giving an edition of the bible, he is under no obligation to preserve the original words of the author; particularly if he finds them *altered a little* by writers of established reputation, in his view. He cannot be accused of a want of fidelity, if he strictly copies after great men. He has only made a "miscellaneous selection."

If there are any men of sufficient erudition to demonstrate the correctness of such a doctrine, we have never seen them, nor read their works. We feel ourselves under no obligation, to be acquainted with such facts as these.

We do not blush to confess our ignorance of any rule of justice or propriety, which will permit us to introduce into the church of God, a hymn mangled, shorn of all its beauty and evangelical glory, under the name of Watts or Doddridge, or any other author, through whatever hands it may have passed. If a false coin has passed through the hands of kings and princes, it would not justify us, in insisting that our creditor should take it as a true one.

"But Dr. Kippis, the friend, pupil, and biographer of Dr. Doddridge, has furnished most of these alterations." Here again the design of this *supplement* comes out. Who does not know that Dr. Kippis denied the divinity of his Saviour? And who does not know, that he altered hymns so as to exclude this fundamental truth? And who will not see, that when Dr. Kippis' alterations are followed, it is a fair presumption the same object is in view.

"But the consent of innumerable churches has been given to such alterations." *Of innumerable churches!* Blessed be God, innumerable churches

have not yet followed any man, who robbed the Saviour of his divinity! *Of innumerable churches!* No—while the bible lasts, so many churches on earth will never be found, to deny their Saviour the glory, which the church triumphant in heaven ascribe to him! Our credulity will not keep pace here, with the "Communication."

But take all the churches, and all the names, you please, to sanction *alterations*; still thy are *alterations*: and whether they are published under the title of *supplements*, or *miscellaneous selections*, or any thing else, they are not to be given to the reader, as the works of the author. Mere grammatical alterations we care nothing about. But when the very life, and soul, and beauty of an author, are taken away, we are under no *obligation to know*, that he may be so treated, without the reader's being advertised of it. It matters not through what hands such garblings have come. Authors of established reputation in the church of God, ought not to be made to say or sanction, what they never designed to.

We have objected and we still object, that the names of Watts, Doddridge, and other excellent men, should be given to any church, as sanctioning the practice of taking away "hosannas from the Prince of Peace." Turn it which way you please, it cannot be defended. Individuals who reverence Doddridge, are not to be led by any trick of publishing, to suppose that he could write hymns on the character and mission of the Saviour, and keep his divinity entirely out of sight. We think, justice and propriety demand, that when his hymns are mangled, so as to present deformity rather than beauty, some notice should be given to the reader.

Having freely offered our sentiments respecting the three "facts," stated in the "Communication," we should be content to let the subject drop, were it not that we might be deemed guilty of neglect, in passing over the rest of the Communication in silence. We shall therefore subjoin a few observations, on the remaining part of it.

We are told, that "the society in Brattle Street are not a little curi-

ous to know, why the indignation of the reviewer should have burst all at once, upon their little collection, when so many churches in New-England have been peaceably singing, for more than ten years the alterations admitted by Dr. Belknap."

We presume it will be remembered, that our Magazine has not been in existence *for more than ten years*, and that we are not obligated to review all the books, which have been published, before we had an existence! We cannot think, that it is a very auspicious circumstance, for any author to be asking, at every turn, "why did you not rather review some other book, than *mine*?" What business had you with *my* book?" We might be asked, why have you not reviewed all the works of former ages; but we should not hold ourselves bound to take the trouble of answering such questions.

We cannot review every book that is published, and we, "unauthorised" as we are said to be, still claim the liberty of choosing for ourselves. In the case before us, we have neither been moved by "indignation," nor prejudice, nor personalities. We reviewed the hymns, because we had a right to review them if we pleased, and our consciences bear us witness, that we intended not "to disturb the harmony and happiness of any christian church."

Controversy we dislike; personalities in writing we abhor. We neither intend to court the one, nor indulge the other. But we will not be deterred by either, from pursuing the path of duty. We believe, that the divinity of Jesus Christ is a fundamental article of the christian faith. While we conduct a magazine, we feel it our duty to expose every effort which comes within our knowledge, whether secret or open, whether in hymns or pamphlets, or any other way, to undermine this article of our faith, once delivered to the saints. We shall not call in question the right of any one, to publish what he thinks fit, on this subject. Nor, if our right also to publish is called in question, shall we abandon it.

"Our observations on Pope's Universal Prayer, and on the names of

Roscoe and Darwin," it is said, "discover a prejudice, which is truly to be pitied, and, at the same time, so irreconcilable with any *enlightened spirit of christianity*, as happily to counteract the tendency of the remarks."

We claim no *pity* for our ignorance with respect to these things. We unblushingly avow, that we have not yet attained to that "*enlightened spirit of christianity*," which can tune our voices to sing in the temple of the living God,

"By saint, by savage, and by sage,
The universal Lord,"

or admit infidels to conduct our devotions.

Our objection, in our review, against hymns selected from the works of men, suspected of infidelity, was, that the association of ideas in such a case, would mar all the pleasures of devotion. There is no necessity of resorting to such men, to aid us in praising God, when we have matter enough, which has flowed from the pens of writers, whose piety has never been called in question. We do not object to a hymn, merely because it contains truths, which deists may be compelled to acknowledge.

But still we have no such hankering after supplementary hymns, "in the use of which a deist might unite," as to deem our christian worship imperfect without them. The God which the deist worships, if he can be said to worship at all, is not the God of the scriptures. He is "Jehovah, or Jove, or Lord," just as the worshipper pleases. The Father, Son, and Holy Ghost is the God we wish to worship. Hymns, which exclude the idea of the true God, may answer the purpose of such as accord with Pope, or Darwin. We are not "*enlightened*" enough to see, that all the gods, who are worshipped, are only one, under different names. Nor do we yet find, "what truths of natural religion have convinced the minds, and called forth the powers and praises of men *suspected of incredulity*." The "*praises*" of infidels is a term, which we have not *light* enough, well to understand. And if we had, we are

not particularly ambitious of forming any junction with them. We bless God for the light of nature; we cheerfully praise him for it; but we are not accustomed to believe that infidels truly discern this light, until the almighty voice of Jesus bids them receive their sight.

We are again reminded, at the close of the "Communication," to keep our distance from any thing, which respects the Church in Brattle Street, which is so free and independent as to be "bound by no human platform of doctrine, or discipline."

We were somewhat surprized to see so repeated efforts made, in this "Communication," to turn our review into a party production, and rouse the personal feelings of a numerous Society. We honestly disclaim any intention to stigmatize the Church in Brattle Street. We have—and we think we can have—no motives for such a proceeding. But we have taken the liberty to give our opinion, and the reasons for it, respecting their *supplementary* hymns. We trust there are very many individuals in that Church, who will feel that we have no personal motives, and who will weigh with candor the reasons which we have offered.

If the committee really feel, that what we have said, is altogether unjust, *pitiable, and inconsistent with an enlightened spirit of christianity*, and are truly established in a system of church *independence*, above hope or fear, why be troubled, at our review? It was altogether a harmless thing, on their own ground.

Our wonder is, that such *uninteresting matter* should have excited so much interest, as appears in the "Communication."

We have reviewed a considerable number of books, but this is the first that has called forth a denial of our right, to tell our readers what we think of new publications. It is the first time we have ever heard it suggested, that a book, printed for a large society, and exposed to public sale in one of the book-stores of a great town, was not *published*. The public will judge whether the "facts," stated in the "Communication," abate any thing from the justice of what we have said in our re-

view; and whether they do not confirm the conjectures which were there made.

We hazard one more *conjecture*. If we had published an eulogium on these *hymns*, and earnestly pressed it upon all the churches to adopt them as a part of their worship, we *conjecture*, that we should never have received any exceptions to our right of making their merits public. But as we could not in conscience recommend them, we felt it a duty in our station to say what we have said. We have given reasons for our disapprobation, which have not been answered, and which we will venture to say cannot be. *Hinc ille lachrymæ*.

When a book is published, we think it a duty for the author to be persuaded, on good grounds, that it is capable of being defended, against all criticism, which shall condemn it. An appeal to jurisdiction, in such a case, looks too much like a tacit con-

fession, that the cause is desperate on any other ground.

We are sensible, that we hold a very difficult station. We feel, that we are liable to err, but when our errors are shewn, we will retract them. We feel our responsibility to God, and to the public. When we write, our intention is, to be influenced neither by partiality, nor by fear. No personal attacks, nor ridicule, nor threats, will move us. We adore the name of Jesus, and while we have the use of our powers, we shall employ them, in vindicating the honors due to him. While the church *triumphant* is employed in singing "Worthy is the Lamb, that was slain," it shall be our endeavor that the church militant may unite, without a discordant note, that heaven and earth may be filled with the praises of God, our Redeemer.

EDITORS.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

A summary account of the State of Religion within the bounds of the Synod of New-York and New-Jersey, in the present year, 1808.

A **STANDING** rule of the Synod of New-York and New-Jersey is, to spend a portion of their time, at their stated meetings, in hearing from each of their members a summary account of the state of religion in the congregations and neighborhood to which they belong. The following is a summary statement of the result of this conversation at their late sessions in Newark, October, 1808.

"The Synod heard from each of their members an account of the state of religion within their bounds, from which it appears, that during the last year, there have been, in many of their churches, extraordinary revivals of religion, and greater numbers added to the church than in many years past.

"These revivals of religion have been most remarkable within the bounds of the presbytery of New-York. There the kingdom of Satan appears to have been greatly shaken; combinations against religion have been destroyed; prayer meetings on sabbath morning, for the purpose

of imploring the presence and blessing of God on the public ordinances of his house, and religious societies on other days have been established in many places, and well attended. Many persons, grossly immoral in their conduct, and some distinguished for their zeal in avowing and promoting deistical principles, have been arrested by the influences of the Spirit, and hopefully converted. The graces of the people of God appear to have been quickened; a spirit of prayer poured out upon them, and the number of praying people greatly increased. During the year past, within the bounds of that presbytery, more than eleven hundred members have been added to the communion of the church, the greater proportion of whom are young persons. The distinguishing doctrines of grace, as recognized in the Confession of Faith of our church, have been remarkably acknowledged and rejoiced in by the subjects of this work.

"In the bounds of the other presbyteries belonging to the Synod, appearances are flattering. In some congregations in these presbyteries there are pleasing revivals, and throughout them generally the preaching of the word is heard with avidity; the vacant congregations are anxious

to be supplied with pastors, and there appears to be an increasing attention to the things of religion.

"Throughout our bounds generally catechetical instruction has been particularly attended to, and appears to have produced happy effects. We rejoice that the fervor felt during the revivals has been unaccompanied with any irregular sallies of enthusiasm. It is also worthy of notice and gratitude, that a far greater number of young men than usual are now preparing for the ministry; and among the youth who have been subjects of these revivals, many have it in view in the same way to consecrate themselves to the service of their Redeemer.

"From one of our brethren in Connecticut, sitting as a correspondent with us, the pleasing intelligence was received of revivals in many parts of that state.

"For these mercies we desire humbly to praise the great Head of the church, and unite our fervent petitions to our exalted Redeemer, that he would not take from us his Holy Spirit, but cause the influences of his grace to descend on our churches *as rain upon the mown grass; as showers that water the earth*; that his kingdom may come, and the whole earth be filled with his glory. AMEN.

N. B. The Synod of New-York and New-Jersey consists of four presbyteries, viz. Long-Island, Hudson, New-York and New-Brunswick.

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MR. EDITOR,

THE establishment of a Bible Society having long been a favorite object of many persons in this country, a gentleman of this city addressed a communication relative thereto to his friend in London. In reply, the following letter accompanied with a donation, conditioned on the establishment of such a society, has lately been received.

London, 24th June, 1808.

MY DEAR FRIEND,

THE receipt of your esteemed favor of the 12th of October last year, afforded me peculiar pleasure, and I desire to rejoice in the opening prospect of a Bible Society being established in the United States. What time is so auspicious as the present! When uncertainty and disappointment are particularly stamped on worldly undertakings, when commerce in every channel is interrupted, and when the kingdoms of this world are tottering to their foundation, surely christians are loudly called upon to look around and consider the part which they have to act in such circumstances; and can there be a question that it is to promote, with increasing zeal the interests of that spirit-

ual kingdom which is righteousness, joy and peace in the Holy Ghost.

The spread of the holy scriptures is undoubtedly the means best adapted to promote this valuable end, the means which has already been greatly blessed, and on which a divine blessing may still be confidently expected. But in such an undertaking great difficulties may be looked for; on such occasions the great adversary of souls is never inactive, being always alive to his interest amongst men, and perhaps never more so that when any good work is contemplated on an extensive scale. Yet I trust it is the Lord's work, and he will not suffer it to fail, but grant a spirit of union amongst christians of all denominations, and crown it with an abundant blessing.

In the event of such a society being formed, I have no doubt that the sum of 100*l.* sterling would be obtained by way of assistance from the Bible Society here; and the application would be made with pleasure if it be wished; indeed such an intimation has, I understand, been given to the Rev. Mr. Codman of Boston, who left London in the spring for that place.

By captain Otto you will receive a small packet containing the last report of the Bible Society, that of the newly established penitentiary, &c. which will I hope be acceptable to you, and particularly the Baptist Missionary report, if you have not already seen it; in many papers it appears legibly inscribed:

"Go on and prosper for the Lord is with you."

The interruption which the work is suffering of late, must be a trial of christian fortitude and confidence; but how wonderfully are circumstances, apparently adverse, overruled for abundant good; be it then our consolation that our God reigneth, and that he does all things well. I am, my dear sir, your affectionate friend.

Should the Bible Society be formed you will do me the favor to contribute 20 dollars as a donation on my behalf.

.....

AT the last meeting of the Presbytery of New-York, it appeared from the reports of the members of it, that there had been, during the last year, added to the churches within the bounds of that presbytery 1120 communicants. As this presbytery has under its care twenty-one churches, the total number above stated, will give, on an average, fifty-three communicants to each church. A large addition for one year! Let christians praise God for the effusion of his grace on that district of the church, and pray for the outpouring of his Spirit on the church universal.

.....

INFORMATION has been received that

a general revival of religion among all denominations of christians has taken place in England. The particulars of this important news have not yet been received. We hope to obtain them speedily, and most earnestly desire that they may equal, nay, exceed the general account. The temple of the Lord is building in troublous times.

EAST INDIES.

Letter from the Rev. Robert Morrison to Robert Ralston, Esq. dated Canton, February 10th, 1808.

DEAR SIR,

SINCE I wrote to you by Mr. Latimer, I have, by the Lord's good hand upon me, been pursuing the study of the Chinese language. I applied rather too closely, which affected my health, to preserve which I slackened in some degree my exertions. The person who assisted me regularly has, during the last month, on that account, ceased to call upon me.

No person has as yet said any thing against my continuance, and I hope will not. When the Lord's time comes, (O that it may be now come) a great door and effectual will be opened for introducing into this immense empire the glorious gospel.

My expenditure is in this country very considerable, which has been a source of some uneasiness to me.

I endeavor to speak to my domestics

of the true God and of Jesus Christ. There are three or four to whom I communicate some instruction in the English language, with a view of blending with it divine truth.

During the last fortnight, the Chinese have been given up entirely to visiting each other, feasting, &c. in consequence of the new year, which with them commenced on the 28th of January. At one o'clock of the morning, they began to make the suburbs resound with the noise of crackers, the striking of bells and drums, &c. I rose at two and went to the temple of Pak-ti Poo-saat, where were crowds of worshippers, keeping the flame on the altar incessantly blazing, with the gilt paper which they were throwing upon it; burning candles and matches of sandal wood, &c. When they knelt before the idol at their individual devotions, (for they have no social worship) they almost trod on each other, the temple was so crowded. Not only in their temples, which are numerous, but also in the corner of the streets they were bowing before their dumb idols.

O that they were turned from them to the living God! Pray my brother that it may soon be, and that he who now addresses you, may in some small degree be assisting therein.

I am, in the faith of our Lord and Saviour, yours affectionately,

ROBERT MORRISON.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNITED STATES.

THE UNIVERSITY OF PENNSYLVANIA.

THE Medical Department of the University of Pennsylvania is rapidly increasing in respectability, and in the number of its pupils. The aggregate amount of the Students, during the last winter, was not less than 270, or 275. The greatest number of these were from Pennsylvania, and from the states south and west of Pennsylvania. A few were from New-England; a greater number from the state of New-Jersey; two or three from the West-India Islands; and at least two from Europe.

On the 27th of April last, a public examination of the Medical Candidates was held in the presence of the Trustees and Faculty of the University, and a number of the citizens; and on the following day, the degree of Doctor of Medicine was conferred upon sixty gentlemen, each of whom had written and submitted to the

Medical Professors an Inaugural Dissertation, which they publicly defended.*

The degrees were conferred on the Graduates by JOHN McDOWELL, LL. D. who is now the Provost (or Principal) of the University; after which an Address was delivered to them by DR. BARTON, the Dean of the Medical Faculty, for the present year. This Address will be published.

By a late regulation of the Trustees of the University, the medical graduates are not obliged to publish their Inaugural Dissertations. After the dissertations have been submitted to the Medical Faculty, if they are approved of, the publication is altogether optional; or entirely the act of the graduate. In consequence of this regulation, which has now been in operation for two terms, only a small number of the dissertations have been printed and published. Of the sixty,

* The list of the Graduates is here necessarily omitted for the want of room.

only three have been published. Others, however, are intended for publication, either entire or in part; and some of them, perhaps, in a state more improved (by the authors themselves) than that in which they were originally presented to the Medical Faculty.

The writer of this account does not hesitate to give it as his own *individual* opinion, that the present existing regulation of the Trustees, in regard to the Inaugural Dissertations, is an improvement upon the former system. To *compel* a young man, who acknowledges that he has nothing new or important to communicate to the world (and whose dissertation is found, on examination, to have no claim whatever to *original* merit,) to appear before the public as an author, seems, to use the mildest phrase, an *unnecessary* procedure. It is not meant to be insinuated, that such is the character of *all* the Inaugural Dissertations which have, hitherto, been published in Philadelphia. So far is this from being the case, that it is believed, that few universities, in any country, have produced more respectable original dissertations than some (*not a few*) of those which have, at various times, particularly since the year 1792, been presented to the Trustees and Medical Professors of the University of Pennsylvania. These dissertations have not only procured reputation to their authors, but have even served to raise the reputation of the school which gave them birth.

But it is well known that many of the inaugural dissertations of this and other Universities are, at best, but mere transcripts, and even imperfect transcripts, of the opinions or doctrines of the professors. Others are crude and unfinished performances, such as only serve to diminish the reputation of the school; and such, indeed, as their authors, at the expiration of a year or two, are ashamed to

see, or acknowledge. Surely, it is advisable that such essays should not be *permitted* to be published; or, at least, it is proper that the authors should not be *constrained* to publish them.

It may be said, however, as it often has been said, that the new regulation of the Trustees (a regulation introduced at the request of the Medical Professors) serves to deprive the public of some *important* dissertations. Whatever foundation there may be for this suspicion, it is certain, that the new rule does not necessarily lead to this evil. On the contrary, it is even probable, that the dissertations which are really worthy of publication will, sooner or later, be printed and published in a more finished form than that in which they were originally presented to the professors. In regard to several of the dissertations of the present year, it is known to be the intention of the graduates to publish them, when they shall have more leisure for the task, or shall have repeated, upon a more enlarged scale, the experimental parts of their essays.

PRUSSIA.

Servitude abolished.—The king of Prussia has issued an edict from Memel, in which he ordains that after the day of St. Martin, 1810, servitude in all its kinds shall be abolished in the Prussian monarchy. The rank of citizen shall be at liberty to acquire the honors of nobility, and the nobles may devote themselves without degradation, to the useful occupations and employments of the citizens. No distinction shall be henceforth admitted between the noble and the citizen in the army; one may obtain promotion as readily as the other. The use of the cane is prohibited. It is expressly forbidden to have recourse to the mode of punishment by that instrument.

Panorama.

LIST OF NEW PUBLICATIONS.

NEW ORIGINAL WORKS.

The universal spread of the gospel. A Sermon preached at Northampton, before the Hampshire Missionary Society, at their annual meeting August 25th, 1808. By Rev. Timothy Cooly, A. M. pastor of the first church in Granville, Massachusetts. To which is annexed, the Annual Report of the Trustees of the Hampshire

Missionary Society, at the meeting of the Society, Aug. 25, A. D. 1808. Northampton: W. Butler.

A Sermon preached at Northampton, October 27th, 1808, at the opening of Northampton Bridge. By Samuel Willard: Minister of Deerfield. Northampton: Bull and Butler.

The Messiah of the Scriptures. A Sermon, preached at the Tabernacle

in Salem, April 8th, 1808. Also, at Beverly, May 1st, 1808. By Samuel Worcester, A. M. pastor of the Tabernacle church in Salem. Boston: Lincoln and Edmands.

A Discourse delivered before the society for propagating the Gospel among the Indians and others in North America, at their anniversary meeting in Boston, November 3, 1808. By Abiel Holmes, D. D. minister of the first church in Cambridge. Boston: Farrand, Mallory, and Co. Belcher and Armstrong, printers.

Memoir of the Northern Kingdom, written A. D. 1872, by the late Rev. Williamson Jahnsenkes, L. L. D. and Hon. Member of the Royal American Board of Literature, in six letters to his son. "*Olim meminisse juvabit.*" Now first published, Quebeck, A. D. 1901.

The Columbian Preacher, or, a collection of original sermons, from preachers of eminence in the United States. Embracing the distinguishing doctrines of grace. Volume I. Catskill, Nathan Elliot.

A Sermon, preached before the Female Charitable Society of Newburyport, May 17, 1808. By Elijah Parish, D. D. pastor of the church in Byfield. Published at the request of the Managers. Newburyport: Thomas and Whipple.

An Address to the members of the Merrimack Humane Society, at their Anniversary meeting in Newburyport, September 6, 1808. By Michael Hodge, jun. esq. Newburyport: Thomas and Whipple.

NEW EDITIONS.

Poems, by the Rev. George Crabbe. One vol. 12mo. of about 300 pages, on a fine medium paper, at one dollar in extra boards, or one dollar 25 cents, neatly bound and lettered. Philadelphia: Bradford and Inskeep.

A Monitor for an Apprentice; or, a Sure Guide to gain both esteem and estate; with rules for his conduct to his master and to others. By a Lord Mayor of London. To which is added, advice to a young man on his entrance into the world. By I. Watts, D. D. And two Essays, by Dr. Benjamin Franklin. First American from the sixth London edition. Boston:

Ebenezer Blake. Belcher and Armstrong, Printers.

Particulars respecting the Trial, Condemnation, and Execution of Major Henry Alexander Campbell, at the Armagh Assizes, August 10, 1808, for killing in a duel, captain Alexander Boyd. Together with two letters by major Campbell, one to his confidential friend, written several months previous to his condemnation; the other to his wife, on the day previous to his execution; and which he continues writing and dating from hour to hour, until within a few moments of his exit. Also, a letter by Mrs. Campbell to her condemned husband in prison, and a memorial to his majesty, petitioning the life of her husband. Boston: J. Cushing.

The Works of the Rev. Jonathan Edwards, minister of the gospel in Northampton, Massachusetts, and afterwards president of the college in New-Jersey. In eight volumes, the four first only published. Worcester: Isaiah Thomas, jun.

Debates, Resolutions, and other proceedings of the Convention of the Commonwealth of Massachusetts, convened at Boston, on the 9th of January, 1788, and continued until the 7th of February following, for the purpose of assenting to and ratifying the constitution recommended by the grand federal convention. Together with the yeas and nays on the decision of the grand question. To which the Federal constitution is prefixed; and to which are added the amendments which have been made thereto. Boston: Oliver & Munroe, and J. Cushing.

Solitude, considered with respect to its influence upon the mind and the heart. Written originally in German, by M. Zimmermann, Aulic Counsellor and Physician to his Britannic Majesty at Hanover. Translated from the French of J. B. Mercier. New-London, printed by Cady and Eells, for Thomas and Whipple, Newburyport.

A Compendious History of New-England, designed for Schools and private families. By Jedidiah Morse, D. D. and Elijah Parish, D. D. Ornamented with a neat Map of New-England. Second edition, with im-

provements by the Authors. 12 mo. pp. 336. Price 1,12 1-2 cents. 1808. Published at Newburyport, by Thomas and Whipple, Proprietors of the work.

IN THE PRESS.

Thomas and Whipple, of Newburyport, and M. Carey, of Philadel-

phia, propose to print by subscription, four kinds of quarto Bibles, to be published in December, at six, seven, ten, and twelve dollars, to be handsomely printed, on good paper, and neatly and strongly bound, in plain or elegant bindings, to be embellished with from ten to twenty Maps and Historical Engravings.

OBITUARY.

REV. LEVI HART.

Few men were in life more beloved, or in death more lamented, than Doctor HART of Preston, whose death was announced last week. Dr. Hart was the son of Thomas Hart, Esq. of Southington, in Connecticut. Being early of a slender and delicate constitution; his father designed to give him a public education: but before he was prepared to enter college, the death of his father deprived him of paternal care. A thirst for knowledge however, and an ardent desire to accomplish his father's purpose, enabled him to surmount every difficulty, and obtain the honors of Yale college in 1760. While a member of college, he made a public profession of that religion which regulated all his future conduct, and to the interest of which, his whole future life was devoted. On leaving college, he commenced the study of Divinity with the late Doctor Bellamy: and soon after he was licensed to preach, he was invited in 1762, to the pastoral care of the church and congregation in the second society in Preston; where he continued and was able to preach and perform all parochial duties, until a short time before his death; which happened Oct. 27, 1808, *Æt.* 70. Endowed by nature with a sound, and vigorous understanding, Dr. Hart had not neglected to improve his mind with literature. He had pursued with uncommon assiduity science in general; but more especially that which was connected with his profession; and was always able "to give a reason, for the faith that was in him." Much distinguished for an accurate knowl-

edge of human nature, and discernment of character; of a social and communicative turn of mind, his talents were not permitted to lie dormant. His frequent calls to heal breaches in other churches: (in his own he had none,) his being often elected to preside in Ecclesiastical Councils; the number of young gentlemen who were by him trained up to the ministry; his election to the office of trustee of Dartmouth, and afterwards of Yale college, and of the Missionary Society, of which he was one of the founders, sufficiently attest in what estimation he was held by the public. Much as he was publicly esteemed; those only who were acquainted with his private and domestic life, could justly appreciate his character. Benevolent and placid in his disposition; of amiable manners, unassuming demeanor, and great delicacy: he never intentionally wounded the feelings of any; but always encouraged the modest and diffident. As a husband and father; he was tender and affectionate, perhaps to an extreme. As a friend, open, candid, honest, and sincere. As a neighbor, kind, obliging and affable. As a gentleman in his own house; courteous, hospitable, and truly polite, to a numerous circle of friends, to whom it was always open. But most of all he shone as a faithful minister of the religion of Jesus Christ. Having been set apart to the work of the ministry; he thought it his duty to be "instant in season and out of season," and "to spend and be spent" in the service of his divine Lord and master. He adopted St. Paul's rule "to become

all things to all men that thereby he might gain some." In doing this however, he never yielded up his principles, nor gave any countenance to the vicious. What Dr. Hart was as a preacher, cannot be better expressed, than in the following passage from Cowper; and to no man within the knowledge of the writer, were these lines more applicable.

*"I would express him, simple, grave,
sincere,
In doctrine, uncorrupt, in language plain,
And plain in manner. Decent, solemn,
chaste,
And natural in gesture. Much impress'd
Himself, as conscious of his awful
charge,
And anxious that the flock he feeds,
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace, to guilty men."*

That the gospel might be preached to every creature, was his constant prayer; and to extend its influence employed his unremitting exertions. It was this which occasioned his ardent zeal to promote missions and missionary societies; and was principally the theme of a correspondence, for several years, with many highly respectable characters in Europe, of different religious denominations.

Within the sphere of his personal exertions, it was not sufficient for him that he publicly preached. His private visits in his parish were constant, stated, and universal. He thought it better to visit the house of mourning, than the house of feasting; and continually sought out the abodes of affliction, and sorrow, of poverty and distress. He considered the time when the mind was softened by affliction, as one best calculated to make some useful impression, and

this he always attempted; but in a manner peculiarly soothing; and never calculated to wound. He not only soothed the poor by his conversation; but assisted their wants, from the little, which by an exact economy, he was enabled to save from a small salary: and both by precept and example, animated others more able, to do the same.

In short he was a father to the people of his charge; the steady and orderly conduct for which they are distinguished, bear testimony to his usefulness among them. Their attention to him in his last sickness, vying with each other in acts of kindness towards him; their tears and lamentations at his death and burial, evidence how much they loved him, and how deeply they felt the loss. As he had lived, so he died, with perfect serenity, and christian composure.

*"The chamber where the good man
meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of
heaven."*

His funeral was attended by all the neighboring clergy; and an excellent sermon preached by Rev. Joel Benedict, D. D. of Plainfield; from these words, "Your fathers where are they? and the prophets, do they live forever?" Zech. i. 5. A very large and attentive concourse of people, hung upon the lips of the preacher, while he described some of the prominent features of the character of the deceased; and evinced, that their hearts affectionately responded to the justice of his delineation. His remains were deposited by the side of a deceased wife, at whose grave he had erected a plain stone, with this inscription, "And Jacob sat a pillar upon Rachael's grave."

TO CORRESPONDENTS.

We were reluctantly constrained to postpone the second number of "*A Christian of the Old School*," which is in type, to give room for matter which we were pledged to insert in this number.—*Sylvanus* will reward the reader, who will give his interesting communication, an attentive perusal.—*Paul* is received, and on the grounds we have already prescribed for ourselves in respect to communications on this subject, shall be admitted. We think his subject of great moment to the order, harmony, and prosperity of our churches, and wish it may be amply discussed in our pages; but by all means with christian candor and freedom.—We thank *Thomas Ellwood* for his curious and useful communication, which shall have the first vacant place in our *miscellaneous* department.—*Seraiah* is not forgotten.—Several Obituary and Ordination notices, and several articles of domestic and foreign intelligence, are on hand, for our next number.